

THE COMMONWEAL

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A PLEA FOR JUSTICE

AN ISSUE of major importance has been brought before the American public by the Paulist Fathers of New York. The title of an extraordinary—we may also say, an appalling—publication sent to all the Catholic bishops and parish pastors of the entire nation, well expresses the nature of this. Although the matter is thus primarily addressed to all American Catholics, and for reasons which are made quite apparent by the Paulist Fathers, the chief responsibility for pressing the issue lies squarely upon all Catholics, nevertheless the issue itself is of deep concern to other religious bodies, and to all the organized forces of education and of public service. That title is: "Education and Religion vs. Commercial Radio." The pamphlet itself might be briefly described as an S.O.S. from Station WLWL. Unless the help it appeals for arrives, one of the most useful and commendable enterprises ever launched by Catholic Action in this country will be wrecked and ruined by greed allied with injustice.

Begun in 1925, WLWL at that time ranked as the twelfth station in the country with what at that time was high power. The Paulist Fathers

were granted a Class B commercial license to broadcast on what is known as the 1040 frequency, with 5,000 watts power, and with unlimited time. Its mission was to send forth sermons and lectures and addresses, liturgical music, and programs of an entertaining, clean type to diversify the religious, educational and cultural nature of its main work. From the beginning of its highly successful efforts—which were well received and greatly appreciated by thousands of non-Catholics as well as by Catholics—Station WLWL aroused the determined attacks upon it which have never since ceased, and which now have reached the point where its activities are virtually destroyed. Commercial greed, supported by the official authority of the United States—first by the Department of Commerce, when that department possessed jurisdiction in the radio field, and since 1927 by the Federal Radio Commission—has all but silenced WLWL, for the benefit of the commercial broadcasting companies. Step by step, against all the protests of the Paulist Fathers, the time of their station was reduced until at last only two hours a day

were left to it, outside of its Sunday schedule and three other special programs throughout the year. The time taken from WLWL was allotted to a commercial station owned by the Columbia Broadcasting System. The Paulist Fathers, after years of fruitless negotiations with the commercial company in question and with the Radio Commission, finally—and most reluctantly—decided the only hope left was to carry their case to the public.

Nor has WLWL been the only religious and educational station to suffer from the same deliberate policy pursued by the Radio Commission of favoring the commercial stations. Once there were one hundred and five non-commercial, non-profit making educational radio stations. Now there are but thirty. What has become of the other seventy-five, and why did they disappear? That some of them were inefficient, and others failed because there was not sufficient public demand for or interest in their work, undoubtedly is true, but most of them were the victims of what the Paulist Fathers describe—after unique opportunities for observing the Radio Commission—as “the unfriendly, discriminative tactics” of that Commission. “In many instances the Commission gave these cultural stations undesirable wavelengths, in the radio ‘graveyard’; in many more they were given but little power; in most the Commission gave them such limited time that they could not become even partially self-supporting, and thus made them easy victims of the financial depression.

“Of the thirty educational stations that still survive, five are on five of the forty cleared channels. Together they have two hundred and thirty-eight hours and thirty minutes broadcasting time a week, an average for each one of those stations of about forty-eight hours a week, or six hours and forty-five minutes a day. The twenty-five other educational stations which are not on clear channels have a grand total of five hundred and seventy-nine hours and ten minutes of broadcasting time each week, an average of about twenty-three hours a week, or three and a third hours a day. That is a miserly, outrageous allotment. The total quota units of broadcasting assignments in the United States are 444.37. Of these educational stations have but 9.61, less than 2½ percent. This, in a country whose proudest boast is its devotion to the cause of education.”

In order to eliminate the mercenary monopoly of the commercial companies, and to insure equality of opportunity and consideration for religious and educational non-profit-making stations, the Paulist Fathers are urging nation-wide support for an amendment to a bill now before Congress to provide for the regulation of all interstate and international communications, which would allot to these non-commercial stations one-fourth of all the radio broadcasting facilities,

except those issued to ships and to the use of the United States government. Such an amendment would make fair provision for those religious, educational and cultural interests which are at present shamefully ignored. It has been argued on behalf of the commercial companies that they freely recognize and willingly cater to religious and cultural interests. But they do so only at their own will. The religious and cultural interests are granted no rights. What they receive is a dole—or in some cases a drug—to keep them quiet, while Mammon scoops the pot.

Moreover, the commercial stations in reality are the censors of all the religious and cultural programs they offer. As the Paulist Fathers say:

“When commercial stations donate time for educational, religious, social service or other like programs, they naturally, and rightly enough, have and exercise a censorship over those programs, for some of those talks might rub their advertisers’ or their listeners’ fur the wrong way. Their censorship is discreet, quiet, invisible for the most part, and subtle. It is none the less real though the iron hand is clothed with velvet. Often enough it is not what the spokesman of education, religion, and human welfare would like to say that goes on the radio wave, but only what the owners of these commercial stations and chains will permit. There is much that might be said, and should be said from the housetops, that would be of real value and help to the listening public which they will not permit, and which, therefore, must be left unsaid so far as their stations are concerned.

“Human betterment agencies should have in the radio world the same untrammelled opportunities for the carrying on of their beneficent work that they enjoy in the general life of the nation—their own self-sustaining radio stations, just as they have their churches, schools, colleges, lecture hall, press and other publications.”

This plea for justice—and for freedom as well—should have the unified support not only of Catholics, but of all the religious and educational forces of the nation.

WEEK BY WEEK

OSTENSIBLY it has been a week of national calm. After the congressional bow to the veterans’ lobby, nothing happened to indicate a further drift from harbor in which the ship U. S. A. had been ordered to seek refuge. Underneath the surface, however, Washington is a coalition of slumbering revolts. Interests of every kind have again been consolidated. Opposition to the spirit and letter of NRA is no longer a matter of scattered sabotage, or of quiet resistance. It is emerging in

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two forms—one bearing the trademark of business enterprise, the other suggesting labor antipathy to a program which seems to get desired results too slowly. As things are now, at the present writing, conservatism has gained a temporary victory. The President, wisely aware that during an election year neither House nor Senate is amenable to control, is obviously waiting for the time of adjournment. It is clear now that the air-mail fiasco, wished on him with bad psychology at an utterly wrong time, was the special Roosevelt misfortune of 1934. Because of this, wisdom lies for the moment in a tactical retreat, which has been managed with great skill. Whether or not the President is a good fisherman, he remains as always a man who knows his way about in troubled waters.

ESTIMATES of the results of NRA are naturally enough affected by a dozen brands of prejudice. Mr. Mark Sullivan's happens to be dread of a "revolution." He is good reading even for those who think him given to unwarranted looking under the bed, and of course he is always a fascinating clue to the mind of renascent Republicanism. On April 9 Mr. Sullivan wrote that the order requiring bidders for a government contract to give assurance of cooperation with NRA "has a recognizable resemblance to Naziism in Germany." The blue eagle is a brother of the *hakenkreuz*. And so forth. On the other hand the A.A.A. and Professor Tugwell are distinctly Russian, i. e., Bolshevik. Now such remarks are interesting as long as one reads them merely as entertainment. But there is real danger lest a number of good people may actually be misled by assertions of this kind. The blue eagle would be a *hakenkreuz*, or something like one, if the President's order specified that government contracts were to go only to members of the Democratic party. Just now it is only a very American symbol for the kind of reasonable organization of industry which the German government was trying to effect before the advent of Hitlerism. Here too it is likely enough that if reason fails, unreason may usurp the throne.

WE ARE delighted to see that His Eminence Cardinal Bourne has appealed to Englishmen for help in raising a fund for the distressed in Austria. This is a gesture emphasizing true Christian solidarity, and will be worth its weight in gold to those who are struggling hard against extremists in and about Vienna. There is no doubting the need. The depression has created in a land which once knew riches and plenty a situation not unlike that which prevailed immediately after the war. But this time it is not a hopeless situation. If it can take a

step forward now, Austria may eventually enjoy a greater measure of prosperity than it has known for many years. We may add that the relief fund to which Englishmen have been asked to contribute will be administered by the Cardinal Archbishop of Vienna without regard to previous or present political affiliations. Why cannot Catholic America join in this endeavor? It is rather shocking to notice again indifference to issues which are almost identical with a battle for the preservation of Christian culture. Indeed, we might be asked with far more reason than Britain for assistance to Austria. During a long period the missionary work of the Church in the young United States got at least as much support from Vienna as it did from any other place in the world.

READING Dean Gauss's trenchant and highly specific account of the current "Decline in Religion," in *Scribner's*, one experiences a divided feeling. Any Catholic familiar with his own post-Reformation apologetic, especially his own late nineteenth-century apologetic, of course will recognize this indictment of post-Reformation society. It is, in substance and even largely in wording, a Catholic indictment. In all the main departments of the people's corporate life, Dean Gauss finds that, by comparison with the Ages of Faith, religion has come to count for less and less, or not to count at all. Science has established a non-miraculous universe. The art, architecture and letters that reflect common tastes and attitudes, and meet common needs, were motivated and informed by an intense and exalted belief during the time of Catholic unity; whereas the skyscraper invariably dominates the modern city, biography and lay fiction have displaced the lives of the saints for popular reading, and "the truths of religion . . . have dropped almost completely out of the reckoning of painters and sculptors." In the material field, there is no comparison between the 1 percent of national income which is all churches receive even in our own generous country, and the revenue which as a matter of course went to the medieval Church. In politics, the separation between Church and State is becoming universal, and the nationalism which Dean Gauss sees as the chief cause of the Reformation has steadily secularized and dominated. In economics, the church statutes which gave the working man ample holidays, taught the just price, prohibited usury, monopoly, rack-renting, wage-cutting—which, in a word, "set a moral concept at the heart of the economic system"—have given way to *laissez-faire*, unrestrained competition, capitalism.

FROM these comparisons, no dissent is possible. And yet we feel that something is missing—

something symbolized by the mere fact that this magnificent exposition of Catholic morals and history from the pen of a non-Catholic should have the chief place in a leading secular journal. We are moved to say to Dean Gauss, in the midst of his deep concern over these tragic losses—using the words of a great modern Catholic controversialist who has spent his life in making the same losses clear to men: "You have mistaken the hour of the night. It is already morning." Or at least we can already see, surely, that there is hope that morning will come. The tide of deepest darkness is at least on the point of turning. It is true that the world is no longer structurally Christian—but neither was the Roman Empire; and our society has the Christian nostalgia and the Christian inheritance to trouble and, there is hope, finally to reclaim it. They are making themselves felt, observably, even though amid terrific confusion and uncertainty. With the world's greatest physicists spontaneously attesting the claims of metaphysics, it is not the final truth about science that it has irreparably damaged the basis of Christian belief. It is not the final truth that nationalism today is merely complacently accepted on all hands; or that there is no concern for a living wage; or that *laissez-faire* and commodity labor are universally defended. Even on natural grounds there has been a steady growth of saner moral ideas in these fields. They will never remake society in themselves; but they are so consonant with the morality of true religion that they may well serve as the preparation of good-will to usher in the religious reawakening whose signs are unmistakable. Nowhere—except possibly in Russia—is mere godlessness contentedly maintained; everywhere there is restlessness, seeking, the beginning of humility. Finally, the vitality of religion itself is a modern miracle. The converts to Catholicism increase daily. The largest radio audience in the world listens to a priest who preaches the labor encyclicals. If medievals read lives of the saints, a million people go to Lourdes every year. The beautiful cultus of the Little Flower is a modern development. It is a modern statue of Christ that towers above the Andes. Give us a hundred years more and we may turn the skyscrapers back into cathedrals.

TO THE endless number of apostles for this and that who have offices or at least cubby-holes in Bloomsbury, London, there has now been added a whole crop of "dictators" and "Fascists." It augurs well for the future of England that the individualism of J. Bull shows to good advantage here too. The "saviours of their country" seem to disagree as violently as do the one hundred varieties of theosophy which blossom round about the British

Museum. A statement in the *Tablet* protests against the fact that "every week some new aspirant for Hitlership or Dukedom writes us." The newest aspirant, reports the editor, is a certain Mr. Ronald Rex, who is the founder of "Newism." Its followers will address to every candidate for Parliament the following difficult question: "Can you Rexate?" If he feebly admits his inability to do so (granted that British politicians are like our own, they will admit nothing), he is to be severely blackballed. "Newism" has remedies for currency and unemployment problems. A knife for cutting the Gordian knot of disarmament controversy is in its possession. Doubtless—we have not been informed on this point—it has also evolved a theorem. But its advocates are hard at it in Hyde Park, and we expect to see it eventually given a rousing welcome at the Waldorf-Astoria, New York. We forgot to add that the brand of dictatorship offered by the Newists is guaranteed free of foreign adulterations. At any rate, that is something in its favor.

WE KEEP a weather eye open for signs that the long winter of our depression is finally giving way to a pleasanter and, in time, more fruitful season. Last week, in the Seven Days' Survey, we noted the statistics of improvement in the United States Steel and the

General Motors corporations—two significant indices of the nation's business—which were accompanied by expressions of confidence in the future by the heads of the concerns. This week, what looks remarkably like a first robin is the F. W. Dodge Corporation report that building contracts in the past month amounted in value to five times the figures for March of last year and nearly three times those of March, 1932. Building, as many have painful reasons to know, has been one of our most depressed national occupations, and since it employs about one-tenth of all our gainfully employed in good times and accounts for pumping one-eighth of the national financial circulation, such marked improvement in it is highly important. Publicly financed construction had increased nearly 100 percent over what it was a year ago, indicating that Mr. Ickes's department and some of the appendant national and state enterprises have been functioning in what would seem to be a ratio beyond the reasonable criticism of those who want the government to spend the way out of the depression and in that way prime the engine of circulation and turn-over, consumption and so forth. Contracts for private building, homes and private business establishments or plants, increased in value by 70 percent, and that is a really cheering note, a true harbinger for those who have not become chronic depressives.

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ELUSIVE MONSTER OF LOCH NESS

By DAVID HUNTER BLAIR

I SHOULD like to premise, at the outset of this paper, that my use of the word "elusive" is not intended as an intimation of any doubt on my part as to the actual existence, in the profound depths of Britain's largest sheet of fresh water, of a strange and unknown beast. I say actual existence, because I hold that the great cloud of witnesses to the fact, many of whom I have personally questioned, seem to me to place absolutely (to quote Gilbert and Sullivan) beyond "any possible doubt whatever," the indisputable fact that such a beast does live and move and have his being in the deep waters of the lovely loch which I have intimately known, and on the banks of which I have dwelt, for more than half a century.

I call the monster "elusive," because, first, it has never been possible to predict at what moment, or in what part of the great lake, this strange creature will raise his head from the depths which are its habitat, and gaze around (more, it seems to me, in terror than in menace) on the unfamiliar world about it; and, secondly, because, although numerous sketches, mostly of a rough and inartistic kind, though singularly corroborating one another, have been made of the monster, and some of them published, yet, by what seems a singular fatality, no photograph or snapshot seems ever yet to have been caught of it by the "camera which cannot lie."

Unfortunate this no doubt is; but to me, at least, it seems to have absolutely no bearing whatever on the authenticity of the testimony of innumerable eye-witnesses. Short of spending all day, and every day, for weeks together, in rushing up and down Loch Ness in a motor-boat, with a camera ready to shoot, it seems impossible that this difficulty can be overcome; and no one seems to have thought of adopting such a proceeding, one result of which would probably be that the poor monster would be far too frightened to emerge above the surface at all.

The Loch Ness monster has been "in the news" for many months, certainly since the middle of last summer; it has, in fact, been not a nine days' but a six months' wonder, and it is only lately that paragraphs in the London newspapers have curtly dismissed the topic as out of date, and declared that the appearances of the creature, if they ever occurred, have now entirely ceased. Nothing can be more inaccurate. Although not now resident on the loch-side, I remain in constant touch with the great abbey at its head, where there have been, and are, at least a dozen credible witnesses to the truth of the phenomenon, and I

have heard circumstantially, since the beginning of February, of four separate reappearances of the animal in different parts of the loch.

A stock joke, during the past autumn and winter, in every variety theatre in London, as well as in the "humorous relief" afforded by the B. B. C. to tens of thousands of listeners to its programs, has been the supposed or imagined antics of the monster of Loch Ness. The welcome disappearance of these tiresome jibes from the music-hall stage, and the simultaneous publication of perfectly unfounded statements that the creature has now vanished forever, have coincided, curiously enough, with the rise of a singular and serious interest in this mysterious phenomenon. Long articles on the subject, signed by natural historians of repute, have appeared in various scientific journals; while the general newspaper press has published many letters from more or less well known persons, offering remarkable and ingenious solutions of this still unsolved mystery.

I am not attempting to give any kind of analysis or criticism of these manifold suggestions, some of which are fairly plausible, while others are far-fetched to the point of absurdity. My point is that nearly all these divergent and irreconcilable theories are put forward by men who seem to have a settled conviction that they, and they only, have hit the right nail on the head; whereas what they really display is only a profound ignorance of all the evidence so far adduced by responsible and competent witnesses.

Thus, for instance, I have been reading lately, with a sense almost of despair, a long and well-written article, in an important journal, signed by a zoologist holding a high position in the London Natural History Museum. This writer, without giving any detailed examination of the evidence available from more than fifty actual eye-witnesses of the phenomenon, comes to the general conclusion that the discrepancies in their evidence make any trustworthy deduction from it practically impossible. He then formulates his own conviction (apparently derived from his inner consciousness, for it is certainly borne out by no external proof) that the "monster" is, and can only be a grey seal, which must have followed the salmon up the River Ness last year into the loch, in order to prey upon them, which he has been doing ever since.

The editor invited comments on this theory in his journal; and three letters subsequently appeared, two of them from writers who (unlike the London zoologist) had been intimately acquainted with the locality concerned for many

years, and the third from an amateur naturalist whose name is a household word in Scotland. It is not too much to say that these letters pulverized the theorist from South Kensington, and knocked him and his "convictions" into a cocked hat.

Even more preposterous was a conjecture seriously ventilated by a London newspaper of high standing, to the effect that the monster was, or might be, an elephant seal, a native of the Antarctic Ocean, whose average length is between twenty and thirty feet, and its weight over two tons. The egregious author of this theory, which was supported by a large and truly horrifying picture of a gigantic and malignant-looking beast of the saurian type, went on to stultify himself by naming two objections to his own view: the first, that no "elephant seal" had ever, in the history of the world, been seen in northern waters; and, secondly, that not a single trained zoologist in the country believed in the existence of the monster at all! Comment on this fatuous conclusion is needless.

A weekly paper, which is generally considered one of the leading authorities on natural science, published just before Christmas an article of purely destructive criticism of every opinion hitherto advanced on the subject. It threw cold water on the patient and careful review of all the evidence published by Commander Gould in the *Times* a week previously: dismissed his acceptance and analysis of the said evidence "as uncritical and even credulous," and declared his conclusions to be quite unjustified. The general attitude of this journal was simply one of unqualified scepticism, and was certainly in no way helpful to any solution of the problem.

I have cited in the last few paragraphs the considered views on this subject of certain reputable authorities and journals, as typical of the extraordinarily unsatisfactory manner in which the matter has been dealt with in quarters whence one might have expected to have received at least some light and leading. Let me now briefly enumerate some of the many witnesses who have agreed in substance as to the objective reality and general characteristics of the strange object which they have from time to time seen in these northern waters: witnesses whose testimony it is absurd and unreasonable to brush aside, as has been seriously attempted in some quarters, as a striking example of "class hallucination" or "collective hypnotism," such as one has heard of in connection with the illusory feats performed by Indian jugglers.

These witnesses, with many of whom I had most interesting interviews some months ago, are by no means all of one class, including as they do: a highly educated naval engineer-captain and his wife, resident at Fort Augustus; skilled workmen

under the Forestry Commission and their foreman; trained engineers engaged in extensive blasting operations on the edges of the great loch, in connection with the making of new roads; nine independent travelers who were "held up" in motor omnibuses just when the monster happened to be above water; six members of the Benedictine community at Fort Augustus, several of the elder pupils of the abbey-school, and several servants and employees of the monastery. Last, not least, is the evidence of the owner of the nearby seat of Invergarry (the old home of the Macdonells), a sportsman and naturalist who had always strenuously denied the existence of the monster, but who, motoring along the loch-side with his daughter, watched it (as of course his daughter did also) gamboling and gyrating with its head, neck and shoulders high out of the water, for fully forty minutes. Since this experience he has talked of little else.

I submitted a report of the above evidence to one of the greatest and astutest lawyers in this country: he was profoundly impressed by it, and said that there was not a legal tribunal in the civilized world which would not hold, on such testimony, that the fact of the monster's existence, whatever the explanation of it, was more than abundantly proved.

Let me sum up my conviction—quite as firm a one as that of the South Kensington zoologist, and I venture to think far better founded—as to what the monster is *not*, and what he *is*. I do not, then, believe for a moment that he is either a grampus, a lizard, an otter, a conger-eel, a sea-serpent, an upturned boat, an inflated rubber bag, or a lump of decaying seaweed! But I do believe, after weighing all the evidence, that he is almost certainly an amphibian belonging to the remote, but post-glacial period, when the great chain of lakes, Loch Ness, Loch Oich, and Loch Lochy, running through the Great Glen of Scotland, were still connected with the ocean. These denizens of the deep have in the course of ages become freshwater not salt-water amphibians: true amphibians, capable of living either on land or in water, furnished with lungs as well as gills, with four rudimentary legs or paddles, an extraordinarily flexible neck, broad shoulders, and a strong, broad, flat tail, capable of violently churning up the waters around it. I believe it to belong to no existing species, but to approximate the type of the Plesiosaurus, or possibly to belong to the Devonian period, oldest but one in the history of the world. And I hazard the theory that this particular specimen, disturbed by the extensive and almost continuous blastings round Loch Ness, found its way to the surface, and in the exceptional sunshine of last summer took a fancy to the upper world, which it apparently still retains, although the summer is long past and gone.

PLANKS FOR A LABOR PLATFORM

By RAWSON L. WOOD

THE IMPROVEMENT of living standards, or real wages, of the entire working class is the only tenable goal for a labor movement that attempts to operate on a national scale. Yet the American Federation of Labor, which does claim to represent the workers of the nation, has violated this principle. As we have seen, its resolute insistence upon higher wages and shorter hours, to the exclusion of other issues, was successful in improving the condition of the workers only in exceptional cases. As soon as such cases began to multiply, the gains would inevitably disappear.

Where the program of higher money wages has been inadequate, higher real wages would serve the purpose. The only way to transform the former into the latter is by some sort of control over prices. Without it, a dollar added to manufacturing cost through wage increases, becomes two or three dollars added to selling price, thanks to the percentages for overhead, profit and commissions that accrue during the course of distribution. In the past, labor has had no means of controlling the prices charged, and hence no means of exercising any control over the level of real wages. But today an opportunity is open to its representatives to share in the determination of prices, and the first plank in the 1934 union program should be to take advantage of it.

The opportunity referred to is, of course, the NRA. Industry is today subject to a new form of law in the shape of codes, whose enforcement is in the hands of code authorities chosen from within each industry. The few months of experience which we have already had are ample proof that, left to themselves, these code authorities would speedily put into effect a system of price-fixing that would leave consumers helpless. Since the code system, when completed, will cover 500 industries, each with its own authority, the federal government would need a tremendous staff and consequent expense to supervise in detail the activities of these bodies. All indications point to an increase in their power and independence, subject to governmental control that cannot be other than shadowy and general.

Thus, whether the unions like it or not, the greater part of control of industry will be in the hands of code authorities. As these gain momentum and, by interpretations and decisions, set precedents that will make new code law, this control will grow stronger. If this power is not to be used for the sole benefit of the manufacturers, labor must secure representation on the code authorities, so that its influence can be exerted at

the very source. This is a tangible and practicable goal which ranks far above any other in immediate importance; it is also the one that will be of the most permanent benefit to the cause of labor.

Such an attempt to share in the control of industry cannot be made with assurance until reorganization within the union ranks has been achieved. Since code authorities are chosen on the basis of entire industries, it is apparent that unions based on craft groupings cannot be used as the basis of representation. Automobile workers, shipbuilders, construction workers, must each have their own all-inclusive union, and cannot be split into carpenters, machinists, iron-workers, etc. The existence of these craft unions within the industry, with their jealousies and jurisdictional disputes, would make it much more difficult to secure uniform action and would therefore cripple the bargaining power of the workers by splitting their ranks.

Of course the shift from the obsolete craft union to the industrial union required by modern conditions is already under way. Many industries are already organized along the broader lines, and most of the recent increase in union membership has taken place in their ranks. Naturally enough, opposition is met with from the executives of the older types, and at the last convention of the A. F. of L. discussion of the matter was tabled to avoid an open breach. Unfortunately this is not a matter that may be left to work itself out in time. The opportunity offered by the establishment of a code system in industry will not be repeated, and unless employee representation is obtained in the near future many precedents against it will have been set to make later action in that direction more difficult. It should therefore be the second objective of the unions, although its completion must precede achievement of the first, to hasten this transition. The workers must be represented on the governing boards of industry if they are to protect their wage gains from excessive price increases; to make this possible they must be organized in unions whose boundaries are the same as the industries in which they operate.

The final point in our suggested labor program concerns the various forms of social insurance that are now being put forward. Old-age pensions, unemployment insurance and the like have been discussed many times and it is not the purpose of this paper to enter into an exposition of them. One point does need emphasis, however. When judged by the criterion laid down in the opening sentence of this article, they are futile and

empty gestures unless accompanied by a revision of the tax structure.

To all these projects, the governmental unit, whether federal or state, contributes part of the expense. When such funds are raised from sales taxes, the active employed workers, together with all other consumers, are deprived of a portion of their income that could otherwise be used in purchasing the articles that go to make up their budget. Obviously these taxes subtract as much from their pockets as they add to those of the disabled or unemployed, and the purchasing power of the entire group is not increased at all. The most that is gained is a sharing of the risks of disability and unemployment among all the workers, a valuable achievement but one which does not raise the standard of living of the wage earners.

The same criticism applies not only to sales taxes labeled as such, but also to gasoline taxes, import duties and even property taxes when these are reflected in rent bills. To make the program of social reform really effective, taxes to support it must be of the kind that do not impede consumption. In this category come taxes upon incomes and inheritances, especially in the higher brackets. The excess income of corporations or individuals, which now is used either to over-expand industrial plants, thereby contributing to our periodic depressions, or put into stock market speculation, furnishes a rich and legitimate source of tax revenue. If these taxes are increased at the same time the insurance projects are introduced, a net increase in the purchasing power of the workers will take place. Indeed, the gain would be shared not only by the unionized factory employees, but by all consumers, from the wheat farmer to the office boy, since the removal or reduction of sales taxes would leave more of their income available for actual purchases.

Objections to such a tax program center around its discouragement of the profit motive, and consequent dwindling of the large incomes that would supply the taxes. We are scarcely in a position to debate this point while our rates on incomes and inheritances are far lower than in any other industrial country, and less than half those now in force in Great Britain. For the present, there is small danger that any such limit will be reached. The peril is much greater that sales taxes in various forms will be used to finance the extensive reforms that are not far over the legislative horizon. Here is the third job for an intelligent union leadership.

In summary, present conditions demand a radical change in the tactics of the spokesmen for labor. First the NRA code authorities must be made to include labor representatives; second, the trend toward organization of the workers by industries instead of by crafts must be hastened;

and, third, the tax systems of both national and state governments must be shifted away from the sales tax and toward the income tax as a base. Even a partial success for these three policies would bring about what can never be done through raising wages and shortening hours—the improvement of living standards for the entire working class.

The Wood-path

The badger's earth, the birchy knoll
I pass, and by the hollies wait;
And only to pay beauty's toll
I drop my bundle by the gate.

Outside the autumn wheat is green;
Green is the further mead, and there
The solitary pine is seen
Rearing his ragged head in air.

And if the mist is all about
The pine-tree bounds my loving sight;
But yonder, when the sun is out,
I see the mallards with delight:

The willow in the wet green lane,
The mighty willow, is in bloom;
And though I hear not, there again
A myriad bees must buzz and boom.

White shine the walls of distant farms:
Ethereal blossom of the plum
Foaming from all the crooked arms
Of gnarly stocks, tells fruit to come.

But I must on, where budding brier
And leafy woodbine loop the way,
To draw the water, light the fire,
And make my bed while it is day.

My dog darts on from bush to brake,
The scudding coney skims before:
And now I cross the brook, and take
The steep hill to the cottage door.

Quiet and dark the little room,
Reproachful to be left alone:
But soon my fire shall gild the gloom
And kettle sing with cheerful tone.

And neighbor's cat and neighbor's child
Hasten to share the warmth and cheer:
The lovely wood is wet and wild,
But there is light and comfort here.

Draw to the fire, throw on the log,
The fir-cones and sweet-smelling bark;
Make room for every cat and dog
And shut the door upon the dark.

RUTH PITTER.

PRINCIPLE IN WORLD RELATIONS

By ELIZABETH B. SWEENEY

CATHOLIC principles in relation to world economic life, present human rules, struggle and concentration of power, debts, tariffs, monetary systems, international co-operation, markets, migration, labor, agriculture, war and imperialism, and a new world order are the main topics treated in the report, "International Economic Life," just issued by the Catholic Association for International Peace, Washington, D. C. The study, which is to be published in several languages, is the joint work of the Ethics and the Economic Relations Committees of the association, and was under the immediate preparation of the Right Reverend John A. Ryan, D. D., of the Catholic University of America, Washington, D. C., Professor Parker T. Moon of Columbia University, New York, and the Reverend R. A. McGowan, assistant director of the Social Action Department, National Catholic Welfare Conference. Its publication was sponsored by the College of Mt. St. Vincent, New York City.

The same combination of economic and social evils of the modern world brought on the World War and the world depression, declares the study. These two calamities arose, it adds, because a world, for the first time closely interdependent in its economic life and changing all the time and extraordinarily wealthy, has been subject to "concentrated and absolutistic private ownership; a mélange of competitive individualism and plutocratic monopoly; and economic nationalism, economic imperialism and international bankers' imperialism."

Unless the economic and governmental rules of handling world economic life are changed, the study maintains, there is "no real hope either of guiding justly and wisely the world's economic interdependence, variety and change, or of avoiding war"; and it says that the first step is the recognition that social justice, granting separate national and regional action and different applications of the principles, must be applied now on the world scale.

The report accepts as its guide of social justice Pope Pius XI's "Reconstructing the Social Order." The encyclical is analyzed as stating that the purpose of economic life is such a production and distribution of economic goods as will give "a good physical livelihood for all now and a good cultural

The interdependence of peoples is a fact which no quantity of nationalistic quarrels can root out. But how shall it be realized and regulated for the common good? A committee appointed by the Catholic Association for International Peace has issued a report bearing on many aspects of the problem. Miss Sweeney analyzes and summarizes this report. She believes that it offers a body of principle, derived from Catholic social teaching, which deserves active study and eager general support.—The Editors.

living and, when these are used properly, a high religious and moral life." The encyclical is cited again in behalf of the living wage, wages that will give steady work, a relationship among prices to the same end, the distribution of wealth to meet the common good,

some form of sharing in profits by employees, the rise of non-owners to ownership, the modification of the simple wage-contract by elements of partnership and such public ownership as is necessary to protect the community.

The period of exploration and colonization, the industrial revolution of a century ago and the present generation's great growth in power resources, materials, equipment and communicability are given as the three stages in which world economic unity has come. At the same time, it says, the "human rules" of handling this world economic unity, variety and change, which the report condemns, have operated "with increasing vigor and clarity almost since the first stage of the material changes in the era of discoveries."

The basic human rule which it condemns is formulated in the pamphlet as follows:

It is somehow good, economically wise and for the best interests of all, economically, if every individual and every government tries, as against all other individuals and governments, to become as rich and as powerful as possible.

This "rule," it states, has caused a concentration in the hands of a few of the wealth and credit power of each country and denies the true purpose of economic life as given by Pope Pius XI in his detailed statements upon social justice.

In the sections dealing with tariffs and debts, the chief conclusions drawn are that the world debt burden must be reduced; that war debts, although originally just, do not now carry with them the obligation to be repaid, that tariffs are morally and economically wrong except in special circumstances and ought to be reduced from year to year, and that a guided and organized economic life is necessary to fit the present high total productiveness and variety to the needs of the world. The war debts, it declares, were "from the beginning moral obligations," although made under imminent peril in the prosecution of the war, but neither lender nor borrower seemed then to have realized that "repayment of such huge sums might become impossible" and that "for any of these

countries to attempt this task would be to cause such derangement in its financial system as would inflict grave, even very grave hardship upon millions of its people."

The study submits five situations as qualifying the ethical and economic judgment against tariffs. The "infant industry" consideration, it declares, "is only slightly available to modify the judgment of injustice and uncharity" and does not apply to the United States. "A country unable to produce goods or find a market for sufficient exports to pay for the goods that it would like to import" without tariffs is declared ethically justified in maintaining protective tariffs but "no such justification can be offered for a protective tariff policy in the United States." A third reason, "the social benefits from diversified industry," is "of doubtful cogency from the side of either economics or ethics," and is also declared "not pertinent to the United States." The "supposed desirability of national economic independence" is likewise discarded. "The final qualification of the proposition that protective tariffs are generally immoral relates to the method of getting rid of them," says the report in enumerating the evils attending such action and in arguing for gradual steps.

The ending of the international monetary war, an internationally accepted money system based (whether on gold alone or on gold and silver) upon average changes in prices of goods, an international debt, trade and banking practise that will not require much actual shipment of gold from country to country, positive international cooperation as to markets, materials, equipment and migration, and a liberalization of the present immigration policy of the United States are urged as benefits leading to world recovery.

In pointing out the importance and necessity of international economic cooperation, the report refers to the doctrines in the encyclical on "Reconstructing the Social Order." It stresses the need of international action to care for the overproduction of certain commodities.

The combined capacity of the world's principal industries is far in excess of the demands of the world market. Several of the most highly industrialized countries cannot find markets either at home or abroad for all the staple goods that they are able to produce. One of the worst consequences is a large volume of chronic unemployment in all these countries. The indispensable remedy depends upon international action. Cooperating with one another, the principal nations might be able to allot to each a definite proportion and amount of goods to be exported. The alternative to some such arrangement is continued economic waste, many kinds of hardship to all the peoples and international friction.

The policy of immigration exclusion and partial exclusion is attacked in the study on moral grounds. On oriental immigration, it declares:

The inconvenience arising from the admission of the very small number of orientals who would be eligible under the quota law if applied to them would not give that policy ethical justification. The discriminatory treatment under which they now suffer is neither economically necessary nor conducive to good mutual relations, nor in harmony with international charity.

The report claims that "the policy of partial but pretty comprehensive exclusion carried out by the United States against other peoples" is "neither charitable nor necessary nor wise," and "definitely unjustified and immoral." It continues:

A return to our earlier immigration policy with regard to occidentals would be beneficial to ourselves as well as to the needy of other lands that might come to make their home in America.

Unionization of employees everywhere and world cooperation of unions to attain participation along with employers in the control of economic life, similar organization among farmers to care for prices and credit, consumers' cooperatives and buying pools and governmental backing to a program of national and international economic organizations among employees, farmers and consumers are advocated in the report. It points out:

A first right and, under wage labor, a moral duty of labor is to unite in unions to obtain living wages, wages that will, as far as wages alone can do so, permit maximum employment, and wages or direct sharing in profits that will let all live on a high standard of living. . . . Such organization should exist in every country. Close relations should prevail between the several national bodies and particularly in the various regions so that their joint counsel and mutual assistance and even joint action will help all of them to rise out of oppression.

Praise is given to the International Labor Office for its efforts to improve and internationalize labor standards through legislation.

No hope is held out in the pamphlet of avoiding war even though peaceful means of "preventing nations from going to war may be used with effect over and over again," until the economic interdependence of the world is formally organized and the present "absolutistic ownership, nationalism and imperialism are themselves removed." It states:

The war may arise from the determination of subject peoples to live decently. It may arise from the conflict of rival economic nationalisms and imperialisms and rival plutocracies. It may arise from the desperation of the middle classes or the poor and their recourse to a nationalism in their own special interest or in cooperation with plutocracies.

Leading up to the advocacy of a world economic and governmental order based on Pope Pius XI's encyclical, the study argues that the world

... will have to set up a new economic organization and system and make corresponding governmental changes before the world unity, variety and change will suit human needs everywhere and before the world can feel itself relatively secure against war. New economic and governmental rules, a new organization of world economic life and a new spirit are necessary.

A new economic organization of the world bringing within it colonial peoples, farmers, and organized employees as well as the owners of industry, and the imperial nations and acting under "the close cooperation and supervision of international governmental conferences and permanent international government organization" is called for in the final section of the pamphlet.

The proposal of the report, which is presented as an application of Pius XI's "Reconstructing the Social Order," is as follows:

To have governments set up in each country autonomous councils of the existing employers' associations and labor unions of each capitalistic industry and autonomous councils of comparable organizations in non-capitalistic lines of production and service, such as, in the United States, the farm cooperatives.

To have them serve as administrators both of their single industries and services and, through federations, of all industries and services together.

To have them so serve as autonomous but not independent arms of government and under its supervision.

To have these national economic councils cooperate closely on the international field and grow into international economic councils of separate products and services and a joint economic council to administer autonomously international economic life under the close cooperation and supervision of international governmental conferences and international permanent governmental organization.

Without such world economic governmental organization, the pamphlet declares that all particular measures to meet world economic problems are only "partially satisfying" and do not meet "the whole of any phase of the one central problem." Through it the central need of world economic life can be met, the study asserts. The central need is thus described:

Make the international interdependence itself efficient in producing all the goods that the changing variety of the world's resources, equipment and technique can give; distribute these goods so that the good of all universally will be obtained.

An appeal to Catholics to lead in the "recapture" of the old principle and spirit concludes the report. "The social teaching and spirit of Christ can alone remake the modern economic world," it affirms, in that they not only "strengthen the conviction that by nature, origin, descent, blood and soul the human race is one," but "bring in the new concept, the new gospel, that all are solidarily one in their common redemption by a Person of their own nature."

BUENOS AIRES PREPARES

By MICHAEL QUINN

FROM October 10 to October 14, 1934, the Thirty-second International Eucharistic Congress will be held in Buenos Aires, capital of Argentina. Over half a million people from other countries are expected to visit the city during these days, and the attendance of the vast numbers of the faithful as well as the beautiful setting for the devotions, will make the Congress renowned throughout the world.

Every two years the Catholic Church displays its fervor in ceremonies known as International Eucharistic Congresses. In them join the highest ecclesiastic dignitaries of the world, outstanding personalities in the civil, military, artistic and scientific professions, and a vast number of the anonymous faithful who are desirous of showing honor to the Sacrament of the Holy Eucharist. The prime objective of these congresses is, precisely, to pay tribute to that sacrament in which Catholicism confesses the real presence of Our Lord Jesus Christ.

The believing nations consider it a great privilege that their capitals should be chosen for the congresses, as such choice represents a ratification of confidence in their religious fervor. This feeling is apparent in Buenos Aires, and in all the Argentine Republic, where, for some months past, work has been earnestly carried on to ensure the highest success to that great meeting of the faithful in October. Enthusiasm has spread to all the people, and, led by their pastors, they have spared no effort in preparations for the imposing ceremonies. The pulpit, the press, the wireless, and many other methods of public information are being put at the service of the International Eucharistic Congress, not only in this country but also abroad; so much so that it is doubtful whether any person of average education will be ignorant of the holding of that congress in the city of Buenos Aires.

The first Eucharistic Congress took place in the city of Lille, France, June 28, 1881. It was the

result of the zeal and enthusiasm of a pious woman, Mlle. Marie Marthe Emilie Tamisier, who with heroic constancy worked for many long years in preparation for it, making her idea known to leaders of Catholicism in France. The idea came to her as an inspiration when on June 29, 1873, she saw some two hundred French Catholic deputies gathered in the church of Paray-le-Monial, consecrating France, represented by them, to the Heart of Our Lord Jesus Christ. Her thought was to "save France by the Eucharist." This thought later developed in the minds of those who undertook the realization of the congresses into the hope of "saving the world by the Eucharist."

The grandeur of these Catholic assemblies has constantly increased, reaching finally the magnificence of the recent congresses celebrated in the cities of Chicago, Sydney, Carthage and Dublin, where multitudes never estimated as possible were assembled to pay homage to the Saviour of Men. In Chicago and Dublin there were not less than a million who participated in the congresses in 1926 and 1932.

In view of the impossibility of publicly celebrating the first Eucharistic Congress, as at the time religious persecution existed in France, the final great gathering took place in the interior of the Church of San Mauricio with a procession of 3,000 men. Compare this figure with that of 1,200,000 persons who accompanied the Sacrament, in its last triumphant march through the streets of Dublin. This gives an approximate idea of the gigantic proportions that these congresses have attained with the passage of the years.

Eucharistic Congresses have been successively held in the large capitals of Europe, Asia, North America, Africa and Oceania. Only the South American continent, notwithstanding the Catholicity of the nations which compose it, has not yet had the honor of being the scene of one of them. Therefore, that in Buenos Aires will be the first to be celebrated in Latin America. The honor of that distinction Buenos Aires owes to the titles which credit it with being, as regards population, the second Latin city of the world and the first speaking the Spanish language, and of those which proclaim it the city of charity, owing to its multiple beneficent works, and a Eucharistic and Marianne city because of the constant devotion of its people to the *Santissimo Sacramento* and to the Virgin Mary.

Upon announcement of the celebration of the Thirty-second International Eucharistic Congress in the city of Buenos Aires, great enthusiasm was immediately apparent, not only among all Catholics but also throughout the population, without distinction of religious, political or social ideals. Only the Socialists, eternally discontented, and enemies of everything of a religious or

spiritual nature, have ventured to give an adverse opinion, occasionally and very guardedly, as to this congress. It can safely be affirmed that the city and the Argentine Republic as a whole have joyously received the good news of the coming celebration. In October, 1932, the Most Reverend Santiago Luis Copello, archbishop-elect at that time, and now Archbishop of Buenos Aires, nominated the first organizing committee of the congress, electing as president the Most Reverend Fortunato J. Devoto, Assistant Bishop of Buenos Aires, who, owing to his numerous duties, declined the post. The Archbishop then nominated Dr. Daniel Figueroa, parish priest of the Church of San Nicolás de Bari, president of the Executive Committee.

The new president, who had attended the congresses in Chicago and Dublin, during which he acquired ample knowledge of the organization, immediately commenced the preparations for the one in his charge, revealing extraordinary organizing capabilities and a really astounding activity. Shortly after he assumed these responsibilities, it was evident that the Eucharistic Congress in Buenos Aires would be crowned by the greatest success. He secured the formation of numerous committees and sub-committees, among which the principal are: those of finance, formed by Argentine ladies of society; that of publicity and press, which is presided over by the well-known writer, Dr. Gustavo Martinez Zuviria (Hugo West); that of accommodation, which will take charge of everything concerning the stay in Buenos Aires of the pilgrims who arrive from foreign nations; that of transport, which will endeavor to obtain appreciable reductions in maritime and railroad transport, and has obtained by decree of the executive power of the nation the exemption of consular duties for all persons attending the congress, arriving from abroad; and many others which have zealously undertaken to assist in the work of the Executive Committee.

On the days preceding and succeeding the holding of the congress, an exhibition of ancient sacred art, which will be a magnificent sample of the religious devoutness of the Argentine people from the years of the conquest up to the present time, will be held in the city of Buenos Aires. This exhibition is in the hands of a special committee, which is presided over by Señor Enrique Udaondo, an expert in the matter and the present director of the historical museum of the Province of Buenos Aires, which, thanks to his initiative, was established in the city of Lujan, some sixty kilometers from the capital.

The Pardo Filming Concern has undertaken the cinematographic recording of the religious activities of the republic, their operators, traveling all over the country, photographing interesting examples of these activities, which will be crowned

with the filmed record of the congress, to be presented as a gift to His Holiness Pope Pius XI. The young women known as Eucharistic Crusaders of the Santa Unión Church have offered the Executive Committee one million consecrated wafers for the great general Communion which take place on the days of the congress; and the wine for the Masses which will be celebrated those same days has been offered by the Catholics of the Chilean Republic, a nation closely connected to the Argentine by history and common interests.

The Executive Committee of the Congress is continually making use of information received relating to the organization of large pilgrimages in all the nations of the world. Countries which have already officially organized such pilgrimages are Uruguay, Chile, Paraguay, Brazil, United States, Canada, Ireland, France, Holland, South Africa, Spain, Italy, Poland, Rumania and the distant Philippines.

In reply to a special invitation which has been sent to all the bishops of the world by the Archbishop of Buenos Aires, to attend the congress, numerous archbishops and bishops have indicated their decision to attend. The prelates coming to Buenos Aires for that purpose will be official guests of the Executive Committee which will see that convenient accommodations are prepared for them.

The President of the Republic, General Agustin P. Justo, has accepted the honorary presidency of the congress, which he strongly supports. Other high dignitaries are likewise interested and the Argentine nation awaits the congress with filial devotion to Holy Church and sentiments of welcome toward the many persons to whom she will act as host.

Via Sacra

Beloved, the beauty of your name
Low spoken on the wind can start
A ringing like of silver bells
Striking the Sanctus in my heart.

Beloved, the glory of your face
Shines too great for me to bear,
It guards my life with holy fire
That burns about me everywhere.

Your gracious loveliness goes by,
And halts beside the roadway stone with me,
All lights, all sounds, all faces fade—
I genuflect to sanctity.

But yet thy love cannot be mine
And well I know you may not stay—
Still, stand I reverent and bow
As to a cross, and go my way.

BRUNEHILDE CARLISLE.

UN-INDIVIDUALS OR PERSONS

By ALBERT A. CHEVALIER, O. M. I.

THIS essay is an unnatural child conceived by a chance meeting in my mind of two articles: "The Myth of Individuality," by Theodore Dreiser in the March issue of the *American Mercury*; and "Lenin—The Individual," by William C. White in the March issue of *Scribner's*.

The general appearance of this unlooked for and, as I expect, unclaimed child is this: Dreiser, trying to prove the stupidity of current notions concerning the sacredness and even the existence of individuality or personality (this unhappy confusion is his, not mine), simply tries to prove one of the first principles of the Soviet régime, while both his proof and this basic principle of Communism are absolutely discredited by the life and the life's work of Lenin himself, since he was probably the most powerful personality of modern times and succeeded in his almost superhuman undertaking only and solely owing to his powerful personality. As Mr. White concludes his article: "On the belief of the unimportance of the individual, he [Lenin] built a state. His career, the best example of the chance-given rôle of the individual in history, is the negation of his own philosophy."

To straighten out these ideas a little, let us try to get a clear concept of an individual and of a person.

An individual is simply the unit of number. Only material things can, strictly speaking, be counted and, consequently, only a material being can be an individual. Therefore, as both Mr. Dreiser and Lenin say so well, an individual as such should never be more than a part of a whole. In fact, the source of individualism is matter. Logically, therefore, no one but a materialist should think that individuality is the most important quality in man. For all other men, quality should count much more than quantity. In fact, all other men should strive to free themselves as much as is consistent with human nature, from dependence upon matter. Consequently, as Mr. Dreiser describes the fact so well, man does not, in general, and should not try to individualize himself more than he is by nature from his fellow men. Of course a man weighing 500 pounds is usually ashamed of his "individuality." For the same reason, a man with a fortune of \$500,000,000 should as a rule be much more ashamed of himself, when the average fortune of men may be around \$200. But no genius is or should be ashamed of himself although the average mental age of adults may be around thirteen or fourteen years. Mr. Dreiser childishly confounds and identifies individuality and personality, two things as different one from the other as black and white.

Personality is that which makes a man a man, or, in other words, a rational and free creature. It is that which makes of man his own real self. It is that which makes a man more or less free and independent of material things, of his fellow man and of his own baser nature. It is that which makes of a man a whole by himself. The greater the personality of a man

the greater is his independence with regard to all things below God. Personality is that which makes a man sacred. Personality is the only thing that ever counted and ever will count in human affairs. Personality alone has produced whatever on earth has really been worthy of man, whether in art, in science, in government or in religion. Personality is a spark which we have all received and which we should all strive to enkindle into a flame. Real personality is the ultimate goal of each individual's strivings. At birth we are all perfect individuals, but we must grow especially in will power and intelligence to arrive to the great dignity of a person. That is why even before the law the child is not a moral person because he is under the authority of his parents.

Communism wishes to destroy, not individuality—in fact that is all it wants to preserve—but personality. Of course, Lenin feared personalities. He feared men with a personality powerful enough to destroy what he had planned and founded by his own great personality! He therefore built a system that tends forever and radically to the destruction of every vestige of personality from its very birth, in all but the heads of his own system. The Communist's ideal, his goal, is to give to every individual his share of food and clothing and ultimately his share of life's luxuries. That is why, unaware though Lenin might have been of it, the only sacred thing for him was individuality—the only essential part of the whole he adored. And yet, even here Lenin contradicted himself in his own life. The only thing he really cared for in life was intelligence and intelligent action. He proved very clearly by his own life that man does not and should not live to eat and to enjoy himself, but to perfect his intellectual nature and then to use that perfection in rational action.

What, therefore, should be the ultimate earthly ideal of the human race and of each individual? The development of personality.

What should be the ultimate goal and, consequently, the ultimate norm of all earthly governments? The guarantee to each individual of the free pursuit of life, liberty and happiness, or, in other words, of the possibility of developing his own personality.

Of course, a condition to this free pursuit of personality is financial or material sufficiency for all. Until lately the government had no reason to worry about this prerequisite. Today conditions have changed so radically that the government, to guarantee to all men this free pursuit of personality, must enter into the economic field. If it were to continue its ancient *laissez-faire* policy, human greed and modern natural tendency of wealth to concentrate itself more and more would destroy the common individual's possibility of developing his personality as it should be developed. The government may and should go just as far as is necessary to guarantee this liberty to all. This and this alone is the boundary which the state cannot cross. It is up to the state, therefore, to see to it that all individuals enjoy that nature-given right and duty to develop that germ of genius, that sacred spark, which every man has received in a greater or less degree.

The person, therefore, not the individual, is sacred, untouchable before the state. Far from being an usurpation for the state to redistribute wealth lawfully, it is the state's strictest obligation. The state is mortally sinning against its duties and against the sacredness of personality in permitting the poor to be unlawfully exploited, in permitting any of its individuals to enslave even the lowliest personalities with financial meshes.

As soon as the government efficaciously guarantees once more to each individual this full pursuit of personality, we shall witness once more that flowering of genius, of personality in painting, in sculpture, in music, in literature, in science, in religion, which at times in the past has made this world a really beautiful place in which to live, after all. The government need only remove obstacles and once more the human race will put forth those noble strivings toward its high goal. We do not ask the government to be as wise, as human, as generous as were the Popes in positively aiding those noble aspirations of the human heart and mind, but we do expect it to guarantee to all the chance to pursue their destinies; we do expect it to guarantee to each individual the right to life, liberty and pursuit of happiness.

DEATH OF A PHRASE

By ALAN MACDONALD

THE LIFE of a popular phrase is almost human. These pat wordlings are born, live their day in the printed pages, forums, street corners, stage, talkies and love affairs, and then, presently, die. They make such ardent friends and bitter enemies, they have such surprising ups and downs, suffer such tragedies and triumphs, that a writer sometimes cannot but wonder if they haven't souls.

No more interesting example of the type and its touching worldly vicissitudes could be found than Mr. Hoover's "Rugged Individualism." Most stimulating and provocative fellow—that phrase. Born legitimately enough, fathered as he was by honest pride and mothered by patriotism, he became perverted in mid-life, and mocked his godfather, the only living American ex-President. While still the darling of the dignitaries like Mr. Ogden Mills, he managed to become the dissolute, leering companion of cartoonists, satirists and even of gutter fun makers. For a time, he appeared destined to rise to unprecedented heights of popularity by virtue of a genius for being all things to all men, particularly politicians and publicists. Then, alack, at the top of his *réclame* he was stricken with a mysterious blight. Now, he is on his last legs.

Just what brought about this sad condition in the flamboyant old fellow is a fruitful subject for speculation. The weightily earnest Mr. Hoover introduced "Rugged Individualism" as one of the most desirable, invaluable and admirable servants of the race which took America from the Indians, built the railroads and developed the continent. All dyed-in-the-wool Americans, the former Chief Executive implied, were distinguished by reliance upon this rugged aide. And inferentially, then

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one's eminence as a leading citizen might be said to depend very considerably upon the degree to which one honored and relied upon him. Those excessively addicted to his company and counsels were, of course, the greatest of all. How was true allegiance to him to be recognized and assayed? Why, by the simple process of weighing how much a particular individual had been able to grab and keep from the Indians—pardon the phrase, good commoners—of his day.

Had no one possessed a sense of humor, this would have been all very well. True, certain publicly altruistic souls took the side of the Indians and argued learnedly and ponderously that getting and keeping—David Harum to the contrary—was not the hall-mark of real Americanism. But such academic presentments, as usual, won comparatively scant attention. The cartoonists, on the other hand, tossed their pencils in the air in welcome to the new-born phrase, no questions asked, and danced around the May-pole with him. They gave him a well-filled paunch, a morning-coat and a top-hat and paraded him up and down the newspaper country. Of course, their tongues were in their cheeks. Under the guise of hospitality, they were simply making mock of the gentleman, believing, presumably, that in a time when so many present-day Indians had been grabbed and squeezed until they had almost less than nothing left, millions of readers would rally to the mockery and enjoy it. Now, curiously, it was at this point that "Rugged Individualism's" popularity began to wane and, as with any sensitive performer, his health was affected. So, as often happens with unwanted burlesque aspirants, the cartoonists gave him the hook. Messrs. Hoover, Mills and all would not take him up again. He had been too friendly with those irresponsible wags—the artists and fun makers. So, deserted by all, as the saying is, the old beggar is dying.

Now, the point of all this—aside from one's sympathies for a former favorite fallen upon evil days—is that people are funny. While in the main they bowed interestedly to "Rugged Individualism" when Mr. Hoover produced him, there was a coldness and an aloofness in their manner. It was as if they whispered, "He's all right, of course—he must be, having such a sponsor—but he's not the sort of fellow one wants to be seen with in public. Too much talk about him. They say he's a grabber, hoarder, child-labor exploiter and all that, you know." Yet when the cartoonists exposed and made merry with him, subjecting him to much abuse and contumely, the same people, by and large, maintained a lugubrious, somewhat sullen silence. He was all right, of course, and they didn't really like to see him traduced and knocked about—still, he wasn't the sort of fellow that a wise man defended in public. And now that he's dying, there isn't a soul who will help him. Lucky he is that a phrase, giving up the ghost, has no funeral problem.

The truth is, poor old "Rugged Individualism" was too true, too honest. He came right out and exemplified certain qualities to which almost everyone secretly pays some homage and few are ready to admit possessing themselves. These qualities are just one of those unmentionables, not to be brought up in polite society. It may be

that they do exist, that they are necessary, that they are imbedded in human kind—but why talk about it? Let sleeping dogs lie. Of course, when Mr. Hoover brought him smack out in the spotlight, one couldn't help tolerating his phrasical presence, but, *entre nous*, it really would have been better for all concerned if he had been allowed to remain in pre-natal oblivion. After all, if he were earnestly and openly espoused by the mass of citizenry, he would precipitate chaos, Communism or maybe worse. As it was before, a little clandestine connivance with his unborn spirit, under cover of good works—that was all right; it got you places and things, and what your next-door neighbor didn't know, didn't hurt you.

Perhaps I only dreamed the converse I had with "Rugged Individualism" not so long ago. None the less, the impression is very real. The old fellow knew, even then, that he was dying. He was sad and disillusioned. It seemed to him that many persons—millions, I think he said—with whom his pre-phrase spirit had been involved in various business dealings, and who on these previous occasions had been most cordial to his spirit promptings and persuasions, acted, after his birth and public debut as a living phrase, in legislatures, stock exchanges, churches and wherever he went, as though they didn't want to be seen with him. Having a newspaper acquaintance with him, I tried to tell him that, if only he had been a little less rugged—not quite so grasping and hoggish—he might have been more generally accepted and taken around. He was downright rugged about the suggestion and railed at me, saying, "Say, you're plumb loco. I haven't been ally and advisor *only* to those you call hoggish. I've guided and bucked up any number of mealy mouthed 'friends of the people' in their private affairs, believe me. I've sat down to supper in the kitchens of folks who never got hold of as much as fifty bucks in their lives, too. And say, many of these Indians you talk about, that ain't got anything yet, in their hearts are 100 percent for me, because they believe if I really were outlawed or done for, they never would get rich. And do they all want to get rich? Come hell and high water, they do. You just show me the American who would rather be Wright than Mellon." Of course, the embittered old rogue calmed down later and admitted there were some. "About as many," he added, "as there are white elephants."

He gloomed 2 minute or so in silence and then uttered what I thought was very significant.

"You know, I got an idea I'm one of these immortals," he said. "Anyway, long after this phrase body of mine is forgotten, my spirit will be marching on, playing a part, and a big part, in individual and corporate life in America. It's a comfort, that. But why couldn't they have treated me right—acknowledged me as friend and comrade and all that, before it was too late? Somehow, it just don't seem square, the way I been done in."

I sat there owlsh and abashed. It was too bad, that's what. But you can't tell a phrase on his death-bed that he just isn't the kind of fellow one can afford to appear arm in arm with before one's family, friends and constituents, now, can you?

SEVEN DAYS' SURVEY

The Church.—Pope Pius told 300 German pilgrims, members of Catholic youth associations, that he would do all he could to protect them whenever necessary because they were fighting nobly for the glory of God and the Church. A United Press dispatch from Berlin states that 600 German Lutheran pastors have petitioned the Holy Father to be admitted into the Catholic Church on dogmatic grounds. * * * Catholic hospitals in the United States and Canada continued to grow during the depression. Since 1929 Catholic hospitals in the United States have increased from 641 to 649, or 9.8 percent of all hospitals in this country. The 163 Catholic hospitals represent 18.2 percent of all hospitals in Canada and Newfoundland. * * * Dr. Maurice De Wulf, noted philosopher and professor emeritus at Harvard, was honored at a special academic session on his fortieth anniversary as professor at the Institut Mercier which he founded in connection with the University of Louvain for studies in the philosophy of Thomas Aquinas in the light of modern scientific knowledge and philosophies. * * * In the face of the economic crisis and recent political and financial scandals the French hierarchy have issued a joint pastoral letter, pointing out that the Church has always reminded the citizen of his civic duty and defended true liberty and civilization against both state absolutism and anarchy. The hierarchy urged the whole French nation to make an examination of conscience. * * * The Cortes in Spain has passed a new law providing for 16,500,000 pesetas annually to replace the government salaries of which the Catholic clergy were deprived with the advent of the republic. This money represents compensation for the educational services of parish priests in small towns and villages where there are no laical schools. * * * The Protestant Dowager Queen Emma of Holland, who died on March 20 at the age of seventy-five, was noted for her charity to both Catholics and non-Catholics. The hierarchy of Holland in a joint letter urge prayer for the repose of her soul.

The Nation.—With surveys showing a definite upturn in business and a preponderant endorsement by the public of NRA, General Hugh S. Johnson joined the President in the south to accompany his return from the bright waters off the Bahamas. The President, meanwhile, has submitted to a "court of inquiry" seeking to disprove the assertion of his son that he had not been catching any fish on his fishing trip. Photographic evidence of the President with his hands in the position characteristic of fishermen describing their luck, was submitted, but at the time of this writing, nothing more substantial was shown. * * * Dr. Wirt's now famous bugaboo of Communistic boring from within the American government by the Brain Trust, was revealed under direct examination before a Congressional committee to be after-cocktail table-talk by persons relatively unknown. They denied the Doctor's assertions purporting to quote them and all separately agreed that the Doctor had monologued to such an extent on the evening in

question that they had had no chance to express their ideas. Political observers in Washington saw in the investigation by Representative Bulwinkle, real political service to the President and his party; as they believed that if the canard had not been exposed, it would have lent itself to frightening the credulous. * * * The president of Viking Press, sailing for a four months trip in Europe, said he was celebrating the end of the depression in the book trade; his firm's sales for the quarter just ended, he declared were 140 percent ahead of the same period last year. * * * After being indicted in October, 1931, for violating the Corrupt Practices Act in 1928, Bishop James Cannon, jr., and his secretary who also served as secretary of the Virginia Anti-Smith Committee in 1928, were brought to trial in Washington last week. * * * Supervision of the country's Stock Exchanges by a special board to be appointed by the President, was substituted in the Fletcher-Rayburn bill, for control by the Federal Trade Commission and the Federal Reserve Board. Richard Whitney, president of the New York Stock Exchange, and directors of other exchanges, had advocated the new proposal. * * * For the first time in thirteen years, a formal reception by the Ambassador of Russia to officialdom in Washington was held last week in the handsome baroque grand salon of the former embassy of the imperial Russian government.

The Wide World.—Firm "decree laws" have been signed by the Lebrun government to effect economies sufficient to balance the budget. Cuts in the pay of state employees range from 20 to 10 percent. Latest dispatches indicate that veterans are willing to take a 3 percent reduction in pensions, but will contest anything beyond that. In general, feeling has run pretty high among those affected. * * * The most startling news to come from Berlin in a long while concerns the resignation of Johannes Engel, Nazi supervisor of labor in the Berlin district. A diamond in the rough, whose years as a machinist lend punch to his oratory, Engel was one of the squarest among Hitlerites. Apparently his zeal in behalf of labor has been too much for the conservatism of higher-ups. * * * Britain's effort to arrange an armament truce has led to no substantial result. France will accept an armament race with Germany, unless a three-power guarantee protects her against aggression. But such a guarantee is anathema to British public opinion. A protest was made to Berlin, however, it being pointed out that the new increased appropriations for the army and navy call for an explanation. * * * According to an interview with Moscow literary dictators, written for the New York *Herald Tribune* by Roy S. Durstine, authors are given advances to write books the outlines of which appeal to the authorities. Youngsters who say they want to write in order to get out of "real work" are trounced. * * * Dr. Oskar von Miller, founder of the Munich Deutsches Museum which many thousands of American visitors have admired, died on April 9. He arranged square miles of exhibits showing the technical progress

of man, but his greatest achievement was giving the public a chance to "see how it works." * * * Stories concerning Japan's campaign to promote good-will with the United States continue to reveal Tokyo's evident anxiety to patch up an old and ominous quarrel.

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Catholic Peace Effort.—The Catholic University, Washington, played host to the Catholic Association for International Peace on April 2 and 3. So much was said on the subject that delegates in attendance must have gone away with heads full and ears ringing. Professor Carlton J. H. Hayes diagnosed the "narrow, selfish nationalism" rampant today, which he held was a "profound and psychological preparation for war." Monsignor John A. Ryan held that "setting our own house in order" would be the best contribution we of America could now make to the cause of world prosperity and amity. Professor Charles G. Fenwick asserted that peace depended upon the assumption of "collective responsibility" by the nations. Professor Parker T. Moon stressed the value of Catholic peace teaching and held that this interested the outside world. Monsignor John M. Wolfe, of Dubuque, outlined a program of peace education for school use, showing that much careful thought has been given to this problem in Catholic circles. Father John M. Cooper made it clear that the doctrine of "superior races" was held by the Cree Indians before the time of Columbus—and where are the Cree Indians today? Miss Anna Dill Gamble buttonholed the "average citizen" and declared that he must not be allowed "to escape by that attitude of complete detachment he loves to assume on international questions." There were many other interesting and thoughtful addresses, and there was much discussion. The annual dinner was a brilliant affair. Professor Herbert F. Wright, of the Catholic University, was elected president of the association for the coming year. Miss Elizabeth B. Sweeney is still the efficient secretary.

Party Line-up.—The city of St. Paul will hold elections on April 24 and, as that date approaches, increasing publicity is being given to the political situation in Minnesota and the surrounding states. The state Farmer-Labor party, now dominant in Minnesota, has adopted a full Social-Democratic platform: "We declare that capitalism has failed and immediate steps must be taken by the people to abolish capitalism in a peaceful and lawful manner and that a new sane and just society must be established; a system where all the natural resources, machinery of production, transportation and communication shall be owned by the government and operated democratically for the benefit of all the people. . . ." Governor Olson led the convention, in opposition to Senator Shipstead. The party has a full slate for the St. Paul elections and, although the Farmer-Labor candidates are trying to keep the municipal contest non-partizan and free from the larger issues, the political effect of the new platform will be first tested there. At the same time the Democrats and Republicans are

tending toward a fusion reminiscent of ten years ago, and are engineering a new political line. Recently regular Democrats and Farmer-Laborites have reciprocated support, and regular Democrats have been locally Farmer-Labor men, while Republicans have been a waning force. Now Republicans and Democrats are expected to unite on candidates and present united opposition to the altered and more radical Farmer-Labor platform.

Georgetown Celebrates.—Commemorating the founding of the Society of Jesus in 1534 and, in 1634, the first Jesuit school in America, from which grew the present Georgetown University, the university last week conferred high honors on five men and women. Before a distinguished company of bishops and other dignitaries of the Catholic Church, ambassadors and ministers of thirty-five foreign governments, Supreme Court Justices, members of the Cabinet, many prominent educators and the student body, the university for the first time in 145 years conferred an honorary degree of Doctor of Laws on a woman—giving it to Mrs. Genevieve Garvan Brady, in recognition of her outstanding promotion of Jesuit education. Senator Bankhead of Alabama, LL. B., Georgetown, 1893, read the charter, and the Reverend President W. Coleman Nevils made the presentation. The Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States, was awarded the gold medal of the John Carroll Academy of Foreign Service, and upon Governor Albert C. Ritchie of Maryland was bestowed the gold medal of the William Gaston Academy of Law. The James Ryder Randall Academy of Letters award was made to Mrs. Padraic Colum, poet and literary critic, and the gold medal of the Angelo Secchi Academy of Science was bestowed upon Dr. Sofie A. Nordhoff-Jung, founder of the prize for cancer research bestowed last year on Dr. Alexis Carrell. The Maryland tercentenary is celebrated by Georgetown as its own Founders' Day, as the university, started in 1798 by Archbishop John Carroll, developed from the Jesuit mission school founded by Father Andrew White, S. J., at St. Mary's City in the colony led by Leonard Calvert.

What about Austria?—What can be done about Austria and why is it important that something be done? Answers to these queries are supplied in a highly significant article written for the current *Nineteenth Century* by Prince Löwenstein. He shows why efforts to maintain peace between Socialists and Chancellor Dollfuss failed, why the burghers of the Tyrol are pro-Nazi, and why democracy has been sacrificed to an authoritarian state. The Prince knows his Central Europe. Among his several conclusions, there is this particularly interesting one: "I cannot but think that in all lands where German is spoken, democracy will have in the future to take a course different to that which it has hitherto taken. I hope no one will accuse me of having fallen into an authoritarian heresy if I say that in the future democracy can only be based on some sort of strong personal and social leadership. The more we stand for peace and disarmament, the more we must recognize that, in face of

the National Socialist menace, the legal possession of adequate means of defense is far more important than the finest argument in favor of the fundamental rights of the parliamentary system." Among details which show a lot of sound political instinct behind Dollfussism, the Prince stresses this one: the circulation of *Das Kleine Blatt* (a left-wing workers' newspaper) has jumped from 50,000 to 200,000 copies since reorganization of the staff by the government.

A Hot Time Coming.—Interviewed on the deck of the SS. Europa, Mr. Henry L. Mencken had evidently spent the last days of a return voyage meditating on his income tax. Referring to the new deal, he said: "My private opinion is that the time of the big smash-up is going to be next year, when the tax bills come in and the people discover they have to be paid." Later on he suggested that the proper synonym for "smash-up" is "big holler." (Mr. Mencken is the greatest living authority on the American language.) Eventually a new order is in store for the United States: "Probably it will be something new and much worse, something that will make Fascists look like Boy Scouts. It will be built round the idea of the Man on Horseback." The great immediate trouble is the politician. Even the brain trust "is plotting to hold its jobs. That's the only plotting done by politicians." Before Mr. Mencken's departure, rumors of close associations with priests gave rise to a whisper that the "Sage of Baltimore" might be feeling the effect of the prayers offered by friends. He asserted, however, that on board the Europa he had chatted amicably with Catholic and Protestant clergymen, "trying to convert them to Christianity without success." An accident on African soil did some damage to portions of the Mencken anatomy. As may be guessed from the above, however, the parts affected did not include the cranium.

Catholic Literature.—The first Catholic Book Conference, under the auspices of the Catholic Book Club, was held last week at the Centre Club in New York City. Cooperating publishers had joined in arranging a display of their publications which indicated the emergence of a distinctly Catholic literature in the United States, gradually more fairly representative of the interests of the approximately 20,000,000 Catholics here. Contemporary German, English, Italian and French Catholic books were also on display. The seventy books which have been chosen and distributed by the Catholic Book Club monthly to its members during the past six years formed the principal exhibit, with photographs and letters of the authors. "Since the Catholic Book Club was founded," declares the prospectus of this association of authors, editors and readers, "every publisher has become aware of the market for good Catholic books. Every manuscript by a Catholic writer, young or old, receives double the attention that was its former lot. The masterpieces of the Catholic literature of Europe, that seldom crossed the ocean formerly, now enter into English under the Catholic Book Club's auspices." Thomas D. Kernan, president, S. Sterns Cunningham,

treasurer and general manager, the Reverend Francis X. Talbot, S. J., editorial secretary, and the following members of the editorial board, Monsignor John L. Belford, D. D., Dr. James J. Walsh, the editor of the *Catholic World*, the editor of *America*, and the editor of *THE COMMONWEAL*, attended the conference and delivered addresses, as well as other distinguished editors, writers and members of the hierarchy and clergy, members of the Book Club, the Catholic Writers Guild of America, the Catholic Poetry Society, and students and alumni of schools and colleges.

No More Bull Fights.—Returning to this country after three months in Kenya Colony, British East Africa, Ernest Hemingway told reporters that he had forsaken the bull fights of Spain, which after a time had become too formalized for him, for the thrill of stalking big game with a rifle and camera in Africa. He saw ninety-six lions during his recent stay there. Mr. Hemingway said he became quite attached to the lions he was trailing to photograph and could not bring himself to kill them. Other lions he encountered were not quite so fortunate. Because "they strike fastest," Mr. Hemingway awarded leopards first place for killing ability. However, a lion that he timed when about to make a kill covered a hundred yards in three seconds. Once when a wounded Cape buffalo charged on the Hemingway party from ambush, the noted author shot him at a distance of only fifteen yards. Mr. Hemingway brought back some superb photographs of lions making their kills, but he will withhold them from publication until he has spent enough time in Africa to learn something "worth writing about." After a period of intensive writing at his home in Key West, Florida, Mr. Hemingway hopes he will have made enough money to return to Africa next winter. He wants to "really learn something about lions," he told one of the reporters.

The Venice Biennial.—The New York City newspapers recently noted with alarm the closing of the Whitney Museum of American Art, until on April 5 it was announced that sixty-three of its oil paintings, thirty water colors, and numerous etchings and drawings, all by contemporary artists, were being shipped from there to the international biennial art exhibition held in Venice, Italy. This exhibition, opening May 12, will, according to the Italian authorities, be even more important this year than it has been in the past. It is held in the permanent modernistic pavilions of a magnificent park about twenty minutes by *vaporetto* from St. Mark's Square, facing the bay and the island of the Lido. Two years ago it was opened earlier, in connection with the festivals of Saint Mark, by the king and queen. They were conducted in medieval gondolas along the Grand Canal in a procession of elaborately carved and brilliantly colored barges and huge racing gondolas. The government is attempting to make the Venice Biennial the most productive stimulus to modern art in the world. This year seventeen nations will be represented, and among them the United States is being given particular honor.

Besides the exhibits in the American Pavilion, which is owned and generally furnished by the Grand Central Art Galleries, but this year has been taken over by the Whitney Museum, America will send portraits by some of its nineteenth-century artists.

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The Chances for Peace.—Three trends inimical to peace between nations are described in the annual report of the Carnegie Endowment for International Peace. These are, first, "economic nationalism which is still running riot and which is the greatest obstacle to the re-establishment of prosperity and genuine peace"; second, the endeavors of what are described as "some legalists" "to explain away the vast significance of the Pact of Paris renouncing war as an instrument of national policy, and to weaken the authority of the Permanent Court of International Justice as well as the possibilities for usefulness of the League of Nations"; and, third, the actions of Congress which is "engaged once more in creating a false impression of American public opinion" by "apparently preparing to pass a huge appropriation bill in order to enable the United States Navy to be built up to the highest limit permitted by existing treaties." This action by Congress is declared to be opposed to President Roosevelt's efforts to improve the prospects for peace and directly contrary to the spirit of his declaration at the Woodrow Wilson dinner in Alabama last December, "that it would hereafter be the definite policy of the United States to refrain from armed intervention" and his call to other nations to agree never to permit any of their armed forces to cross their own borders into the territory of another nation.

Cost of Slums.—The Slum Clearance Committee of the City Club of New York presented a report on April 4 prepared by architects and C.W.A. workers, condemning the financial and social economy of New York slums. Mr. R. H. Shreve, the chairman, claimed it would be cheaper for the city to wipe out the slum areas and replace them with modern developments even if it had to put up money without interest, give tax exemptions, and generally subsidize slum removal. Also: "Evidently there is an identity between areas of low rent and the location of fatal accidents to children." Disproportionately high juvenile delinquency rates were likewise found to exist in these areas. Charts showed that it is not density of population which accounts for the bad records, but rather unwholesome dwellings. A survey made in Cleveland brought figures to corroborate these statements. A slum district examined in that city containing 2.47 percent of the total population absorbs 14.4 percent of the fire department's outlay, 6.5 percent of police expenses, and over 6 percent of Cleveland's whole annual expenditures. The area brings the public treasury about \$225,000 a year in taxes, and drains it of \$1,357,000, while at the same time it obtains a further \$615,000 from charities. On April 5, Tenement Commissioner Post told the Senate at Albany there are 67,000 fire-traps in New York City. At the present rate he claimed it would take 158 years

to eliminate or improve them. The four immediate demands were: demolition of abandoned buildings as fire-traps, a toilet for every family, no windowless rooms, installation of fire-retarding protection by the year 1936. Another report stated that the tenement owner's constant plea of poverty as excuse for delaying betterment does not hold, because the equity in the greater part of slums is now in the hands of powerful mortgage holders.

Consumers' Councils.—On April 7 another attempt to organize consumers was announced at Washington. The National Emergency Council set up a consumers' division which is expected immediately to form about 200 local councils composed of seven volunteer members each. There are already Consumers' Councils attached to the A.A.A. and the NRA in Washington, and one function of the new system will be to coordinate their work and to give them a connection with the consumers throughout the country. The field councils will discover and publicize facts affecting buyers, and it will gradually attempt to survey prices under the codes, and try to establish what constitutes a "fair price." Many codes allow an increase in price only high enough to cover the rise in costs brought by the codes, and the new councils will try to furnish the NRA with proofs of any profiteering above that level. During the winter Consumer County Councils were supposed to be formed by every County Emergency Council with the same purpose of protecting and stimulating consumers. Soon after the attempt was inaugurated Professor Paul H. Douglas, selected to head this movement, resigned from government service. The attempt was unsuccessful. Americans are organized into numerous powerful bodies as producers, but as consumers they are anarchical. Consumers' Research, a fact-finding service that analyzes products for sale, with 62,000 subscribers, and the Cooperative League with 450 affiliated consumers' cooperative societies, exert the only considerable pressure in Washington that is applied from the strict standpoint of consumers.

A Presidential Review.—The publication on April 12 of President Roosevelt's "On Our Way" is one of the events of the spring publishing season. In surveying his first year in office Mr. Roosevelt demonstrates that the new deal is no mere aggregation of independent agencies with alphabetical titles but a comprehensive, well-coordinated whole. In a brief foreword he states that the following steps must be taken if we are to secure social justice in this country: first, to abolish the special privileges that have enabled certain individuals to dominate business and even the government itself; second, to combat vice, crime, graft, and to build up the necessary moral values; finally, to combat and reverse the tendency of the last three generations to concentrate wealth in fewer and fewer hands by bringing about a considerably wider distribution of income and property throughout the nation. In the main body of the book itself Mr. Roosevelt recounts the impressive number of actual measures he has inaugurated, with the help of Congress, to effect the desired recovery and reform.

THE PLAY

By RICHARD DANA SKINNER

Moor Born

NEWSPAPER critical opinion seems to have been sharply divided on the subject of Dan Totheroh's play on the Brontë sisters. Under the suggestive title of "Moor Born" Mr. Totheroh has again proclaimed his faith in the influence of environment, and particularly of the soil, on the lives of sensitive people. He has not written a great play. It is not even his own best play so far. But it is unquestionably a play deeply illuminated by fine perception, strong feeling for character and for subconscious emotional tumult, and a play with many haunting overtones of poetic imagination.

Plays dealing with literary figures seem destined to draw a sharp cross-fire of critical comment. I recall, for example, that "Allison's House" which happened to be a Pulitzer prize winner, was roundly condemned by a large number of the critics as being an animated wax-works. There were only a few who felt that this attempt to re-create a period following the life of Emily Dickinson held, to a rare degree, the atmosphere of a generation that lived with dignity and revered beauty. Dan Totheroh's play is comparable only with "Allison's House," and it is almost inevitable that it should have drawn the same type of critical attack. Superficially, it may be argued that "The Barretts of Wimpole Street" was a wholly successful attempt to re-create literary figures. But "The Barretts of Wimpole Street" was in no sense a literary play; it was sheer and unadulterated romance. It presented Miss Barrett and Robert Browning almost as two figures of fiction, but with the added dramatic advantage of historical names, which lent increased glamor to their struggle. Both "Allison's House" and "Moor Born," on the other hand, deal with historical characters in their most important aspect as creative literary artists. To be sure, Emily Dickinson never appeared on the stage in "Allison's House." She was supposed to have died many years before the play started. But the quality of her mind as a literary artist dominated the entire acting of the play. She was felt even more keenly than some of the characters physically present before our eyes. In "Moor Born" Mr. Totheroh has not attempted to give the life history of the Brontë sisters but has selected, instead, with certain condensations as to time, the period of three years preceding Emily Brontë's death, and the death of her brother, Branwell. There is no romance in the ordinary sense to enliven the sensibilities of the audience. But there is a struggle just as real and just as inherently dramatic in the devotion of the three Brontë sisters to the idea that their brother was the real genius of the family. They had been born and bred to this idea, largely due to its reiterated statement by their father, the Reverend Patrick Brontë. This strange father was convinced that he himself was a thwarted genius and that his son inherited all of his own finer qualities.

The play tells us how the three sisters, each starting to write in strict secrecy, discovered their mutual talents

and began to write, under the masculine pseudonym of Bell, works which first brought their talent to the delighted attention of the literary world. It also tells us why they kept the knowledge of their work a secret in the gloomy parsonage at Haworth so that the miserable Branwell, nursing his delusions of genius in drink and opium, might never suffer the humiliating revelation that it was his sisters, and not he, himself, who possessed the genius of the family.

It is unquestionably Emily Brontë whom Mr. Totheroh has selected as the dominant figure in this strange story. It is Emily who is most keenly conscious of the mystical power wafted to her in the winds blowing across the moors. It is Emily who understands why those same winds bring fear and terror into the soul of Branwell. It is Emily who lives only to give of her rapidly wasting strength in order to bring whatever is possible of peace and courage to the dying Branwell. It is again Emily who seizes Branwell in her arms as he is about to die, and with superhuman strength raises him to his feet so that he may die standing. This particular scene is one of the most amazing dramatic moments of our modern theatre.

There is another, although lesser, moment of high drama when the three sisters, who have just discovered the writing each one has been doing in secret, join arms as they once did when children, and walk slowly around the fire-lit room of the parsonage, plotting and planning their future careers as the winds from the moors howl mockingly outside. Not all of the scenes in the play come to life as magnificently as these two. The depravity of Branwell, especially as it is occasionally overacted by Glenn Anders, would have more dramatic strength if it were understated rather than portrayed in so much dismal reality. The portrayal of Charlotte Brontë suffers unnecessarily because of the very clarity with which Emily's problem is outlined. The author of "Jane Eyre" was after all a forceful character, too, and one who had known the call of romance. She emerges in Mr. Totheroh's play as a somewhat shadowy figure, particularly when one tries to remember that she was also a literary artist of note. There is too much of the busy Martha about her, although I suspect that Frances Starr, who plays the part, may be partly responsible for this impression. Also the portrait of Anne Brontë is a little oversweetly drawn. But these are minor defects in a play that, on the whole, achieves a high plane in atmospheric and dramatic intensity.

Miss Helen Gahagan, who reappears on Broadway after a long absence, again demonstrates her very high artistry by a perceptive and understanding creation of Emily Brontë. Throughout most of the play Miss Gahagan uses deeper tonal qualities than in the past which adds greatly to the authority and sweep of her work. She makes Emily Brontë the embodiment of the spirit of the moors. The winds seems to blow through her rather than about her. And in the death scene of Branwell she touches a note of high tragedy which I have not heard since a certain unforgettable moment in Margaret Anglin's performance of "Electra." (At the Playhouse.)

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COMMUNICATIONS

LARGE CATHOLIC FAMILIES

New York, N. Y.

TO the Editor: The article in the February 2 COMMONWEAL by Monsignor John A. Ryan, and the letter by the Reverend Edgar Schmiedeler, O.S.B., in the March 9 issue, prove that I was right two years ago in the letter which you so kindly published at that time, calling attention to the fact that as a group not only were we not increasing, but unless something was done in time we would probably decrease. Our increase had been due chiefly to immigration and the fact that the foreign born had large families.

The American-born Catholics do not have any larger families nowadays than the non-Catholics. In addition to this, a larger percentage of us remain single. Also one finds a great many late marriages among our people, that is to say, in the late thirties and early forties. In another point it would be well to bring out the fact that either due to ignorance, or a false conception of their duty as loyal Catholics, a considerable number of our people ignore completely the teaching of the Church in regard to birth control. This last statement is not only my own opinion but that of several members of the clergy, including the pastors of two parishes.

May I quote a few figures to bring out these facts more clearly?

Birth rate for the whole country in 1931 was 18 per 1,000 of population. In states in which Catholics comprised more than 25 percent of the population, it was as follows:

	Birth Rate for State	Catholic Percentage of Total Population
Massachusetts	16.2	46 percent
Rhode Island	16.3	48 "
Connecticut	15.7	40 "
New York	15.2	33 "
New Jersey	15.6	30 "
Pennsylvania	18.4	29 "
Illinois	15.4	29 "
Louisiana	20.4	30 "
Arizona	21.1	25 "
New Mexico	28.8	42 "
New Hampshire	16.6	33 "
Vermont	18.5	25 "

In Louisiana the higher rate was due to the colored population. The rate for the colored throughout the country is 21.2. In Louisiana a very large number of them are not Catholics. In Arizona and New Mexico the vast majority of the Catholics are Mexicans.

Eighty percent of our Catholic population live in the cities. The following is the birth rate in twelve cities having very large Catholic populations:

New York	15.22	Baltimore	17.07
Chicago	13.98	Boston	21.85
Philadelphia	16.25	Pittsburgh	19.15
Detroit	17.32	San Francisco	11.19
Los Angeles	13.03	Milwaukee	16.61
Cleveland	16.42	Buffalo	17.56

Boston and Pittsburgh probably can thank the foreign born for the good rates in those cities.

I do not wish to tire you with any further figures at this time. I believe that statements of both Monsignor Ryan and Father Schmiedeler contain even stronger proof that it is high time we awakened and put our own situation in order instead of worrying about how other people will solve this problem. In spite of many large handicaps, they seem to be coming out of it better than we are.

DUDLEY P. GILBERT.

Halifax, Nova Scotia.

TO the Editor: The comments on Catholic city families, which appear from time to time in THE COMMONWEAL, are always distressing. Why such unrelieved gloom? I cannot quote you any formidable statistics on the subject, but I can give you a few cheering facts and figures.

In the Archdiocese of Boston, at a boarding-school for the wealthier class, where I taught, we had several from a family of nineteen children. Twelve children was not an extraordinary number.

In the Archdiocese of Halifax, the families represented at a small Sunday school, where I teach, are generous—ten, eleven, twelve, thirteen. The exemplary Diehl children number seventeen, all living. Mrs. Smith, an alert little woman with bright blue eyes, is the mother of twenty-two, and nineteen are living. When families are small, this seems a matter of sorrow for the parents.

Mrs. O'Kane recently went into the Sisters' hospital in Halifax for the birth of her twenty-first child (one set of twins in this case). Mrs. O'Kane's husband earns only \$13 a week, but she is a good manager. The St. Vincent de Paul and other charitable societies supply the family with coal, flour and other necessities, and Mrs. O'Kane herself works as a charwoman the greater part of the time. When a baby is coming, she writes a respectful letter to the Superior stating that she expects to be in the hospital at such a date. She is received. Sister Superior and Mrs. O'Kane tactfully ignore the question of money, both before and after the event. Seventeen of the children are living; they are nice looking and intelligent.

Several years ago, a Sister who taught among the Scottish Cape Bretoners told me that the families there averaged from twelve to fifteen children. If a mother died, the neighbors engaged in friendly rivalry over who should have the baby, and with the big-heartedness of the poor they looked after all the other children from the youngest to the oldest.

A TEACHING SISTER.

A CATHOLIC PATRIOT

Brooklyn, N. Y.

TO the Editor: My attention has been drawn to the extremely hostile character of the review of my "Commodore John Barry: Father of the American Navy" contributed to your issue of March 23 by the Reverend John Monaghan. In view of the exceptional nature of this contribution, I feel called upon to request that, in a

spirit of fairness, you will permit me to place on record the judgment of Colonel James Barnes, as expressed in a letter to me. Colonel Barnes, who resides at Princeton, New Jersey, is a son of the late Captain John Sanford Barnes, U.S.N., is the author of many works (including naval history), and is president of the Naval History Society. For an account of his distinguished career "Who's Who" may be consulted. Writing on November 24, 1933, he stated:

"I was delighted to receive your 'Commodore John Barry: Father of the American Navy,' with its very graceful and, to me, very grateful inscription on the fly-leaf. I pitched in and began to read it at once; in fact, I could hardly lay it down. It is my opinion that you have written the first real life of Barry that has yet appeared. It is done in such an easy and readable style that the immense amount of research and work, while present, does not obtrude itself. And you have been meticulous as to dates and facts and your deductions are clear and convincing. It is the work of a born biographer and historian. I am sure that the book will be a success and I intend to make Christmas presents of the volume to some members of my family. . . ."

Another distinguished American, Brother Leo, who has a national reputation as a literary critic (he, too, is in "Who's Who"), in a review of the book contributed to *Columbia*, December, 1933, declares:

"Mr. Gurn has given us a meaty and readable book, worthy—and this is high praise—to stand beside the study of Charles Carroll of Carrollton he brought out last year. It is no novelized biography à la Maurois, no irresponsible reconstruction of a great man in the fashion of the late Lytton Strachey. It ascetically refrains from flippancy and sensationalism, conscientiously interprets documents and frequently quotes authorities. It is, in short, a satisfying specimen of American scholarship without the dry-as-dust dullness so characteristic of many American savants."

I might also say that the *New York Times*, in its issue of December 23, 1933, accorded my book the distinction of a full-page illustrated review, by Henry E. Armstrong.

JOSEPH GURN.

THE DAIRY INDUSTRY

Chicago, Ill.

TO the Editor: In your issue of March 9, referring to "The Dairy Industry," by Roger Kenny, quotation is made as follows:

"The companies, both in New York and in Chicago, force the men to sell butter and eggs that average \$.10 above the store price. Some of the drivers are fortunate and can dispose of these by-products, but the greater part of the salesmen sell the articles to restaurants and stores at ridiculously low prices and pay the difference from their own pockets."

Please be advised that this statement is not a true statement. In the first place, quality for quality, there is no such differential, notwithstanding the fact that the large stores have their candling done by non-union labor at

ridiculously low prices, and also taking into consideration their tremendous distribution, but on a basis of quality for quality, there is no \$.10 difference on butter and eggs. If there were this difference it would be impossible to sell either one or the other.

Now in regard to the drivers selling the articles to restaurants and stores at ridiculously low prices, while this may happen very infrequently no reputable employer would countenance any such procedure.

Salesmen employed by many of the reputable milk companies in the city of Chicago never have paid one single penny for articles sold for a price less than the actual selling price.

It is unfair to make general statements, particularly in a magazine supposed to know whereof they speak.

M. HOBIN.

A DAY OF RECOLLECTION

Chicago, Ill.

TO the Editor: Already I am tardy, but I would like to settle a point before it is lost forever in the shadows of history.

On December 15, 1932, twenty-five priests of the Archdiocese of Chicago, met at the Convent of the Religious of the Cenacle for a day of recollection conducted by the Right Reverend Monsignor F. A. Purcell. Once a month since then, with the exception of a summer intermission, Chicago priests have met at the Cenacle for a day of recollection conducted by one of their own number. Since the first meeting of the Chicago priests, the movement toward a monthly day of recollection for priests has grown or at least has attracted attention, notably the article in *THE COMMONWEAL* written some months after December 15, 1932, about the day of prayer set aside by the priests of Pittsburgh.

The question I would like settled is: In what diocese did this laudable movement originate? If Pittsburgh or some other diocese did not start its day of recollection before December 15, 1932, then I think it should be put in the record that Chicago led the way.

REV. WALTER E. CROARKIN.

COLLEGE SPEAKERS' ASSOCIATION

Philadelphia, Pa.

TO the Editor: The letter of Mr. Edward J. Hogarty, in your issue of February 9, apropos of the St. John's College Speakers' Association was a most welcome one. The Catholic Alumni Sodality of Philadelphia has recently formed a similar body to deliver talks to the members of the various diocesan and parochial organizations in and about Philadelphia.

The personnel of the Speakers' Bureau is drawn from the ranks of college graduates and professional men throughout the city. The subjects chosen are all of current interest and rather apart from the field of the usual pulpit discourse.

The sodality offers this service as its contribution to Catholic Action. It is available to those who will write to Norman J. Griffin, 1518 Walnut Street, Philadelphia.

JOSEPH P. GAFFNEY, JR.

BOOKS

The Martyred King

Charles the First, King of England, by Hilaire Belloc.
New York: J. B. Lippincott Company. \$4.00.

THE thesis of this book has evidently been ripening in Mr. Belloc's mind for many years. In his "Short Talks with the Dead," published in 1926, we find him in the Elysian fields conversing with the shade of that King who, whatever his faults, knew how to die, and preserves even among the serene immortals the presence of one born to rule. "I regret Strafford," says Charles. "I did ill. I am still worried to remember what my wife thought of it. . . . I died for the people: for the English people that is. But alas," and here he sighs, "they have had very little profit by that occasion." Cromwell he calls a loud insignificant fellow, borne upward by chance; very overbearing. A hypocrite, suggests Mr. Belloc. "Of course," replies the Shade very simply. Here we have, in barest outline, the kernel of the present biography; in the author's emotional orientation "for God and King Charles" as against "Pym and his carles," the measure, in embryo, of its strength and its weakness.

Although he writes with characteristic gusto and earnestness, and his usual dogged insistence, sometimes to the point of tiresome iteration, on certain fundamental principles and facts, Mr. Belloc is more impartial here than elsewhere. Discussing men and institutions little to his liking—Eliot, Laud, Pym, the Established Church, the fanatical dissenting parsons—he achieves a detachment of manner that is often scrupulous, and as admirable as it is difficult, particularly for so intense a nature. Nevertheless he hews tenaciously to the line of his thesis, which appears to be that Charles was a good king who might have been great but for forces beyond his control. He demonstrates that Charles governed England economically and well for several comparatively peaceful years while the storm gathered against him, and this in spite of obstacles that Mr. Belloc does well to harp upon. These were, especially, the huge increase in prices without a commensurate addition to the crown's revenue from taxation, and the determination of the upstart landowning nobility, fattened on the loot of the monasteries, reinforced by the craft of the lawyers, and now ascendant in Parliament, to strip the ancient kingship, which Mr. Belloc regards with perhaps exaggerated affection as still the champion of the people, of its remaining power and prerogatives.

But the author, like the idealization of his hero, is so transparently honest that when he attempts to prove that Mary Stuart's grandson did all that any man could have done under the circumstances, his own text refutes him time and again, until the reader (this one, at least), watching Charles go from blunder to blunder, becomes more convinced than ever that whatever his good intentions may have been, he utterly lacked the spirit of command which is essential to kingliness. A Henry II, an Edward I, a Napoleon or a Mussolini born heir to James I might have left a different tale for historians to

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NEXT WEEK

UNEMPLOYMENT AND POPULATION, by Friedrich Baerwald, exposes the fallacy of birth-control propaganda that asserts a reduction in population would contribute to a cure for unemployment. The exact opposite would be true, says the writer; there would be decreasing demand and purchasing power and therefore fewer jobs. Periods in history of decreasing or stagnant population, have been periods of economic deterioration, he points out. . . .

THE HOUSE OF HERDER, by George N. Shuster, is that rare combination of personal reminiscence and scholarly information that gives a rich and vital picture, in this case of a distinguished and reasonably successful Catholic publishing house. . . .

CLASSES UNDER THE NEW DEAL, by Philip Burnham, is a companion piece to this writer's recent significant analysis of the trend of opinion on the new deal as reflected by three conservative journals, in the United States, England and France. In this article he analyzes the trend in three so-called liberal journals, the *New Statesman and Nation* of London, *L'Europe Nouvelle* of Paris and the *New Republic* of New York. . . . **GREECE AND INSULL**, by George A. Weller, novelist and foreign correspondent in the Balkans for the *New York Times*, is a vivid delineation of the man who has so long been able to be without a country and of Greek diplomacy and expediency. It is a story that veers between tragedy and comedy and is throughout very much like opera bouffe.

dispute about; even a Cromwell, whom Mr. Belloc rightly despises, though excessively in attributing so much of his success to a single military maneuver, might, in Charles's place, have found a way to get funds and to silence the Parliament.

Mr. Belloc deals gently with Charles's signing the death warrant of his minister Wentworth; the king acted not only to save his own skin, but to avert the death of his wife and children. But it may be argued that a man with kingly qualities would have defended his own capable servant with such a gesture that all England, having still so much affection, as Mr. Belloc shows elsewhere, for the medieval tradition of a people's monarchy, must have raised about the royal family a hedge of public opinion that the landowners and their minions would have found it too hazardous to overstep; as in fact they did on other occasions.

The King's duplicity toward the Irish is not concealed by the author, but he surely does not err on the side of overstressing it. Not only did Charles callously break his royal word, as Mr. Belloc admits, after the Irish Catholics had given him large sums of money in return for his promise of freedom of worship and the security of their land titles, but after the Great Insurrection, provoked by Wentworth's "able" administration, he signed the Parliament Bill giving anyone who would subscribe £600 for the subjection of Ireland 1,000 acres of forfeited lands. And afterward he disavowed the powers he had given to Glamorgan, leaving the Catholics of Ireland at the mercy of the Puritans in Parliament, whose troops would presently be butchering not only men but Irish women and children in the name of God.

This book, like everything that Mr. Belloc writes, is extremely readable. It would be more so, to this reviewer's taste, but for certain mannerisms. Mr. Belloc is fond of stating, sometimes with dogmatic assurance, what would have happened if a certain character had done otherwise on such an occasion. This is not history, but conjecture. Like Berdyaev, who assumes so positively that only a new Dark Age can result from present world conditions, he appears to forget or to underestimate what may be called the unexpectedness of history: one great man or one great woman at any moment may nullify an array of circumstances, and turn the stream of cause and effect into new channels. Again, his insistence upon outlining important points is useful, but is sometimes annoyingly pedagogical—though it must be conceded that public opinion needs instruction in history! Finally, the lack of notes and documentation, however it may add to the popularity of the work, leaves the student at the mercy of the author.

Against this last objection must be set the extraordinary sincerity and intelligence of this particular author. The story of Charles's warped childhood, his sad aloofness, his desire to be a great king and weaknesses or circumstances that defeated him, his memorable bearing at his trial and execution—the whole familiar story is told exceedingly well, with all Mr. Belloc's enthusiastic vitality and the passionate insight of a poet into the secrets of men and events. To him, more than to any other living man,

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belongs the credit of having battered a breach in that wall of historical prejudice which Señor Julian Juderías y Loyot calls, as pertains to Spain, *La Leyenda Negra*, and which, in the English-speaking world, has so long kept men from seeing the path of their true peace. When vision was needed, he saw; when courage was wanted, he cried out, almost alone, against falsehood; when hard knocks were necessary to shake the smug indifference that had succeeded the malevolence of persecution, he dealt good blows. All historians of today and of the future are indebted to him. Those who enjoyed his other distinguished biographies will not be disappointed in his "Charles the First."

WILLIAM THOMAS WALSH.

Not Too Encouraging

America's Social Morality, by James Hayden Tufts. New York: Henry Holt and Company. \$3.00.

THIS is one of the volumes of the American Social Science Series, edited by Howard W. Odum. It bears not a little resemblance to the many volumes on social problems that flood the sociological market. Yet it must be added in justice to Professor Tufts that his analyses of the problems treated are considerably more penetrating than those of not a few of the other authors in question.

Social morality deals with the morality of the group. In distinguishing it from individual morality the author says that "if we choose to consider not what the individual should do but what the group standard is, how it was formed, and what its consequences are, we are dealing with problems of social morality." Nowhere does Professor Tufts clearly state what he means by morality, but his frequent references to the mores and even to various cultural elements in society suggest that he takes the term in a much wider sense than does the moral theologian.

The following are the major topics treated in the volume: the mores of sex marriage and family; the morals of business, industry and government; race and class problems; the lawless, including the juvenile delinquent, the professional criminal, the lawless strong and the lawless officer of the law; and, finally, the problems of gambling, suicide, intoxicants, prostitution and international relations.

The picture that is drawn time and again is none too flattering or encouraging. The author does not mince words. To cite a few examples, speaking of the corporation, he says: "The idea of public responsibility in the conduct of business has scarcely dawned as yet upon many if not most of the powerful corporate managements." Referring to professional criminality, he states: "Professional, organized crime as now carried on in American cities has come to be so intricately connected with police, courts, and other agencies of government, that instead of being pursued by these agencies it rather controls them or at least exists by their connivance." With regard to sex mores, he says that "the pendulum is swinging from sex repression to sex obsession," and calls attention to a Chicago study that says that "even if the statistics are

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accepted at only one-tenth value, the number of extramarital contacts in such a city are so great as to imply that the mores as well as the law fail to exercise effective control over sex life in the large cities."

In view of these and many similar admissions, and in view of our general breakdown of the last few years, the reader is not a little nonplused by the author's reiterated favorable references to our American education. His remarks on this score, to say the least, would seem a bit inopportune. We should see much more hope for the future in his words that "the pendulum has not yet stopped swinging and a sterner morale may again claim allegiance if the world finds itself obliged to build anew upon more frugal lines than the easy money, free squandering and reckless disorder of 1929."

One looks in vain in the book for any moral principles. Indeed, the author—a professor of ethics—takes the view that it would be "presumptuous" to say "what should be." He furthermore takes the attitude that morality is a changeable and changing thing. That is as much as to say, for example, that divorce might be wrong at one time and right at another. Incidentally, some of his own ideas on morality are seen in one of his comments on divorce. "It is obvious," he says, "from the figures of divorces through a period of years that there is lessening aversion to divorce and presumably lessening disapproval of it, but there is room for difference of opinion as to whether this change signifies loss or gain for marriage morality."

In the many references to differences between the Catholic and the Protestant Churches, Dr. Tufts gives little indication of a genuine grasp of the Catholic position.

EDGAR SCHMIEDELER.

Irishmen

Essays in Irish Biography, by W. F. P. Stockley. New York: Longmans, Green and Company. \$2.40.

IN THE hands of Professor Stockley, emeritus professor of English at University College, Cork, the search for a knowledge of Irish purposes and ideals as revealed in the lives of Thomas Moore, Canon Sheehan and Dr. Henebry, has yielded valuable results. His investigation, though confined to a limited field, shows how Irish temperament reacts, in different cases, to alien cultural influences. In Thomas Moore there was a pitiful conflict between a rich Irish endowment of feeling and sentiment and a servile ambition for social and financial success. Moore is, therefore, cast out from the society of Irish worthies, because, with all his poetic gifts and his tender feeling for certain elements in Irish life, he was a trimmer, a toady, and a weakling.

Canon Sheehan was an observer of things Irish, a sympathetic recorder of the lives and doings of the Irish clergy and people. As he appears in Professor Stockley's pages he is not part of the political agitation by which the Irish gave notice in the nineteenth century that they were in revolt against the raw materialism of an industrial civilization. Canon Sheehan understood the Irish temperament and he was sympathetic with the movement which meant spiritual as well as political emancipation, but his

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life was that of the student and recluse, and he preferred to record rather than to participate in the struggles of his neighbors.

It was different with Dr. Henebry. He sought no quarrels, but he did not fly them. It is, perhaps, because Professor Stockley knew Dr. Henebry so intimately that this is the most penetrating study of the three which make up the book. Dr. Henebry's devotion to Irish culture and the Irish tradition made him rather impatient with those of his race, who, through ignorance or self-interest, turned their backs on their national inheritance, and he was reticent except toward those who had an understanding spirit. He was never on the defensive; he never pleaded: he enunciated his creed and those who were discriminating might learn and the obtuse go on to their natural fate. He was a man with a cause and a mission, and he bore his burden as a troubadour and a seer. He went through life blithely and unafraid, and met his end serene in his confidence that he had injured no man and betrayed no trust. He is fortunate in his biographer and friend.

PATRICK J. HEALY.

The Sea

The Voyage, by Heinrich Herm; translated by Margaret Goldsmith. New York: Farrar and Rinehart. \$2.50.

THE author of this stirring German tale of disaster on the Pacific, knows the sea at first hand. His contrasting of the feelings of the passengers at a brilliant masquerade and those of the crew in the dark hold below striving with every nerve to avert impending doom, merits comparison with Cozzens's "S. S. San Pedro." But it lacks the force of that minor American epic largely because of its more detailed narration of a struggle extending over seven days.

Primarily "The Voyage" is intended to be the spiritual odyssey of the noted sociologist, Bruno Borchert, through whom the reader experiences nearly all that happens. From the moment this unbeliever assumes the responsibility of lulling the passengers into a false sense of security he is a heroic figure. He jumps into the sea to protect the crippled little French Catholic Marie-Paule, risks his reputation as a scientist by sending out a telegram falsifying the danger on the stricken ship, and renounces the woman he unlawfully loves in order to take charge of Marie-Paule after her father had been killed in saving Borchert's life.

Nevertheless, many a reader may be unprepared for Borchert's simple confession of faith that brings the story to a close. The interesting moral question, whether the emergency justified the sociologist's deceit and perjury, remains unsolved. He is at first denounced, finally applauded, by the passengers, very few of whom seem conscious of ethical considerations of any kind. Still, "The Voyage" is remarkably successful in its delineation of character and portrays convincingly the ability of human nature to rise to heights of heroism when confronted by disaster.

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Briefer Mention*Art Now*, by Herbert Read. New York: Harcourt, Brace and Company. \$3.75.

THIS interesting and profusely illustrated book by the sometime professor of fine art in the University of Edinburgh, reveals no dour Scotch caution but rather a daring adoption of the newest ideas and terms. For anyone not previously conditioned in its discussions, it would no doubt be confusion worse confounded, a heavy and unnecessary load let down on the intellect. But for anyone with a penchant for being either a *voyeur* or actually a patron of contemporary experimental art, there is a great deal here that is provocative and illuminating. Professor Read says in his preface, "I enjoy modern art with enthusiasm," and he conveys the reasons for this civilized amenity with formidable words and dogmatizing, and convincing sincerity. He stops short of Gertrude Stein's generous admission, however, that so-called modern art is experimental, and that out of its gropings, things greater than we now know will distinguish the twentieth century.

Bahamas: Isles of June, by Major H. MacLachlan Bell. New York: Robert M. McBride and Company. \$2.75.

THIS is another of the excellent travel books put out by this firm that, publishing the magazine, *Travel*, rather specializes in books about places where one isn't. Major Bell is a very British patriot and he very clearly loves, if one may use such a word for such a robust and manly attachment as he has for the islands, the palm-topped and coral-beached archipelago that the early settlers called, *Islas del Espiritu Santo*—Isles of the Holy Ghost. Besides the stock properties of scenery and native life that are familiar in the West Indies, the author gives with gusto the successes of his empire's passages at arms in and about the vicinity. For persons contemplating or embarking on a cruise to the Bahamas, or someone who must be contented with an arm-chair voyage, the book may be a delight. It has many illustrations from photographs.

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